WONDERFUL PRODIGIES OF Judgment and Mercy:

Discovered in

Above Three Hundred Memorable Histories,

CONTAINING

I. Dreadful Judgments upon Atheists, Perjured Persons, Blasphemers, Swearers, Cursers and Scoffers.

II. The miserable Ends of Divers Magicians, Witches, Conjurers, *&c.* with several strange Apparitions.

III. Remarkable Presages of Approaching Death, and of Appeals to Divine Justice.

IV. The Wicked Lives, and Woful Deaths of [illegible] Popes, Apostates, and Desperate Persecutors.

V. Fearful Judgments upon Cruel Tyrants, Murderers, *&c.* with the Wonderful Discovery of Murther.

VI. Admirable Deliverances from Imminent Dangers, and Deplorable Distresses at Sea and Land.

VII. Divine Goodness to Penitents, with the Joyful Thoughts of several Famous Men concerning a Future State after this Life.

Faithfully Collected from Antient and Modern Authors, of undoubted Authority and Credit, and imbellished with divers Curious Pictures of several Remarkable Passages therein.

By N.N. Author of the History of the Wars of England, and the Remarks of *London*, &c.

LONDON, Printed for *Nath. Crouch* at the Bible in the Poultry, 1685.

UMI

TO THE READER.

THIS *ſmall Treatiſe cannot be thought unſeaſonable in this Age, wherein Atheiſm and Impiety doth ſo much abound. And as the Holy Scriptures (which we ought firſt and principally to ſtudy and regard) do ſufficiently diſcover the Wonderful Judgments of the Almighty upon Prophane and Impenitent Sinners in former Ages; ſo the Divine Juſtice hath not left it ſelf without Witneſs in all Times ſince, of the like ſevere Vengeance againſt them; and ſince Examples commonly prevail upon Men more than Precepts, this little Collection may by the Bleſſing of Heaven prevail upon ſome profligate Offenders, to forſake their evil waies, leſt they themſelves be likewiſe made Examples and Monuments of God's Wrath and Diſpleaſure: And as the Judgments, ſo likewiſe the Mercies and Goodneſs of God hath appeared in all Times and Places, towards thoſe that put their*

Truſt in him, or have returned to him by ſerious and hearty Repentance; of which we have abundant Inſtances both in Scripture and Hiſtory; and whereof I have likewiſe tranſcribed ſome few out of very Approved and Credible Hiſtorians, both Antient and Modern, whoſe Names are added to every particular Relation, that they may thereby obtain the more Credit with the Reader; who may here find in a ſmall Manual, and for a ſmall Price, what has been diſperſed in ſeveral large Volumes; and therefore I hope will not be unacceptable to the World: Which is the hearty deſire of

R. B.

CHAP.

CHAP. I.

Dreadful Judgments upon Atheists, Scoffers, Blasphemers, Swearers, Cursers, and Perjured Persons; in several Terrible Examples.

NEver yet were any Nation or People so Barbarous, who by the Instinct of Nature have not alwaies believed a certain Deity; and the denying thereof was accounted so detestable, absurd, and contrary to Humane Reason, even among the Antient Heathen, that they reckoned it to be horrible Blasphemy. The *Athenians* banished *Protagoras* both from their City and Country, and caused his Books to be openly burnt, because in one of them he seemed to doubt of a Deity: Neither were they less severe toward *Diagoras*, sirnamed *The Atheist*, who being accused of Atheism, fled for fear of punishment; upon which they proclaimed, *That whosoever did kill him, should have a Talent of silver in recompence*, which is as much as six hundred Crowns: How much more then is the State of Christendom to be lamented, which is generally infected with this contagious Pestilence? And how many bold and impudent Atheists are there in these Times, who daringly and confidently deny the Providence of God! believe not the Immortality of the Soul! think there is no such thing as a Life to come! and consequently they live like Swine and brute Beasts in the world, wallowing in all manner of Lusts and Sensuality! But let such mad, and brutish Wretches know, that they shall one day be convinced of their folly,

when it is too late: And they may likewise find by the following Instances, which are of undoubted truth and certainty, that the Divine Justice doth sometimes execute his severe Judgments upon them in this World, and makes them Monuments of Vengeance, for deterring others, *That they may hear, and fear, and do no more so wickedly.*

I. A certain Blasphemous Wretch being drinking and merry at a Common Inn, among his Companions, asked them, *Whether they thought a man was possessed with a Soul, or no?* To which some replyed, *That the Souls of Men were immortal, and that some of them after their release from the Body lived in Heaven, and others were condemned to Hell, as we are taught from the Writings of the Prophets and Apostles*; but he replyed, and swore, *He did not believe the Soul did survive the Body, but that Heaven and Hell were meer Fables, invented by the Priest to get money*; *and as for his part, he would sell his Soul to any who would buy it.* Then one of his Companions took up the Cup, and said, Sell me thy Soul for this cup of Wine, which he consented to, and drunk it off: Now the Devil himself was there in the shape of a man (as he is commonly not far from such Debauchees) who bought it again of the other man at the same price; and soon after peremptorily demanded his Soul; the whole Company affirming it was fit he should have it, since he bought it, not knowing who it was that asked it: But on a sudden this Infernal Merchant laid hold of this wretched Soul-Seller, and carried him into the Air before them all, toward his own Habitation, to the great astonishment and amazement of the Spectaters, and was never after heard of; but no question found to his cost that men had Souls, and that Hell was no Fable, contrary to his prophane and senseless Opinion. *Disciplul. de temp. Serm.* 132.

II. Not inferiour to the former was the Impiety of one not many years since in this Nation, called *Marlin* a Scholar by Profession, brought up from his Youth in the University of *Cambridge*, and afterwards a scurrilous Poet, and Play-maker, who giving the Reins to his Wit and Fancy, ran in to such Extreams, that he denied God, and

Jesus Christ, and blasphemed the Trinity, not only in words, but as it is credibly reported, Writ Books against it, affirming our Saviour to be a Deceiver, and *Moses* a Seducer of the People, and the Holy Scriptures to be but vain and Idle Stories, and all Religion to be only a Politick cheat and device: But Heaven, by an eminent Judgment, stopt the mouth of this Blasphemer; for it happened, that as he intended to have stabbed a person, whom he had malice against, the other perceiving it, avoided the stroke; and withal catching hold of his wrist, he stabbed in his own Dagger into his own head, which wounded him in such a terrible manner, that notwithstanding all the help of Chirurgery, he died soon after, and that in a very sad condition; for he cursed and blasphemed to the last gasp; and his last breath passed out of his body with an horrid Oath, to the terrour of all that beheld him; and herein did the Divine Justice remarkably appear, in that his own hand which had written those Blasphemies, was made an Instrument to punish that head and brain, which had wickedly devised them. *Beards Theatre.*

III. In the year 1527. A young *Italian*, esteemed a man very brave, and valiant in Arms, was to fight with another young man, who (because he was melancholy, and spake very little) was called *Forchebene*; they went together with a great Company to the Place appointed, which was without the Port St. *Gall*; whither being come, a friend to the former went to him, and said, *God give you the Victory*; the proud young man adding blasphemy to his Temerity, answered, *How shall he chuse but give it me*: They came to use their weapons, and after many blows given and taken both by the one and the other; *Forchebene* being become as the Minister and Instrument of God, gave him a thrust in the mouth, with such force, that having fastned his Tongue to the Poll of his Neck (where the Sword went thorow, above the length of a Span) he made him fall down dead, the Sword remaining in his Mouth to the end that the Tongue which had so grievously offended, might even

in this world endure punishment for so horrible a sin. *L. Remys consid. c.* 59.

IV. Another of our own Nation is not to be overpassed, who for Atheism may be compared to the former, and for God's severe Judgement upon him, may give place to none: It was a Gentleman in *Barkshire*, whose Name I forbear to mention; This man had a great Estate, but was an open Scoffer, and contemner of all Religion; a profest Atheist, and a Scorner of the Word and Sacraments, insomuch that I have heard it very credibly reported, that being Witness to the Baptizing of a Child, he would needs have it named *Beelzebub*. He was likewise given to all manner of Debauchery, keeping several notorious Strumpets openly in his House, without shame: He was so accustomed to Swearing, that he could scarce speak without an Oath. This miserable Man (or rather Brute) having continued long in this damnable course of life, at last Divine Vengeance found him out, for going one day a hunting with one of his Companions: As they were discoursing of divers idle Stories, it pleased Almighty God to strike him with sudden death; for falling suddenly on the Crupper of his Horse, backward, he was taken off stark dead, with his Tongue hanging out of his Mouth, in a very fearful manner, and became a terrible Example of God's Justice against all wicked Atheists. *Beards Theatre.*

V. *Cluverius*, an Author worthy of credit, who professeth that he had this Relation, not only by hear-say, but from Eye-witnesses, who saw it, gives this wonderful Account, That in the Month of *March*, 1632. there lived in the borders of *Muscovia* a Noble-man, by Office a gatherer of Tribute, or Taxes, by name *Albertus Perofcius*; his manner was, when poor men could not presently pay their Taxes, to destrain upon their Cattle, and drive them to his own home: Now it came to pass, that this Noble-man being from home lost all his unjust gains in one night; for all his Cattle, both those he had taken by Violence, and what he had bought with his Money, suddenly dyed: This wretched man coming home, was told by his Wife and Servants what a fearful Judgment

from God was befallen him, whereat he began to rage and rave extreamly; and taking his Muſquet, ſhot it up againſt Heaven, breaking forth into theſe blaſphemous ſpeeches, *Let him that killed my Cattle devour them; If thou wouldeſt not let me eat them, eat them thy ſelf*: Upon theſe furious barkings againſt God, there fell ſome drops of blood, and this wicked man was turned into a black Dog, and howling, he ran to the dead Cattle, and began to feed upon them; and for ought I know (ſaith mine Author, who wrote this ſtory preſently after) is yet feeding upon them. His Wife great with Child, being aſtoniſhed, and terrified with the ſtrangeneſs of God's Judgments, ſhortly after dyed. *Clark's Exam. 1 Part.*

VI. *Simon Churmay* in 1201. having moſt ſubtilly and acutely diſputed about the Trinity, ſome of his familiar friends perſwaded him to put it into writing, that ſo the memorial of ſuch excellent things might not be loſt; whereupon he proudly brake forth into this Atheiſtical ſpeech, *O Jeſule, Jeſule*, &c. *O little Jeſus, little Jeſus, how much have I confirmed and advanced thy Law in this Queſtion! but if I had a mind to deal croſly, I know how with ſtronger Reaſons and Arguments to weaken and diſprove the ſame:* Which was no ſooner ſpoken, but he was ſtrucken dumb; and not only ſo, but he became an Ideot, and ridiculouſly fooliſh, and was made a common hiſſing and mocking-ſtock to all that ſaw him. *Mat. Paris.* Not much unlike this, is that of *Michael*, a blaſphemous Jew, who as he was banquetting with his companions, fell to blaſpheming Chriſt, and his Mother, boaſting, *That he had gotten the Victory over the Chriſtians God*; but as he went down ſtairs out of the Room, he fell down, and brake his Neck. *Fincelius.* Miſerable was the end of *Pirierus*, who writ a blaſphemous book, wherein he openly mocked at God, and all Religion; for he fell into moſt deſperate deſpair; and notwithſtanding ſtrict watch was kept about him, yet he killed himſelf. *Theat. Hiſt.* In the year 1502. there lived one *Hermanus Biſwick*, a Grand Atheiſt, and a notable Inſtrument of the Devil, who affirmed, *That the World never had a beginning, as fooliſh Moſes dreamed; and that there were neither Angels, nor*

vils, nor Hell, nor future Life, but that the Souls of Men perished with their Bodies; and that Jesus Christ was nothing else but a Seducer of the People; and that the Faith of Christians, and whatever else was contained in the Holy Scriptures, was meer vanity. These Opinions full of Atheism and Impiety he was so hardened in, that he constantly avouched them to the death and was for the same, together with his Books, deservedly burnt in *Holland. Theat. Hist.*

VII. A certain Rich man at *Halberstadt* in *Germany*, abounding with all manner of worldly happiness, he gave up his whole Soul in delighting therein; so that he had no sense of Heaven or Religion; yea, he was so Atheistical as to say, *That if he might lead such a life continually upon the Earth, he would not envy those that enjoyed Heaven, nor desire to exchange his condition with them*: But soon after it pleased God, contrary to his expectation, to cut him off by death, and so the pleasures which he doated on came to an end. But after his death there were seen such Diabolical Apparitions in his House, that no man durst inhabit it, so that it became desolate: For every day there appeared the Form of this Epicure, sitting with a great many Guests, drinking, carousing, and making good cheer; the Table being furnished seemingly with all manner of Delicacies, and attended on by many Persons, together with Fidlers, Trumpeters, and the like, so that whatever he delighted in while he was alive, was there daily to be seen, God permitting Satan to deceive mens sight by such Appearances, to deter others from living in such a course of Atheism and Impiety. *Theat. Hist.*

VIII. At a Village called *Benarides* in *Spain*, two young men (one whereof was noted to be an outragious Swearer and Blasphemer of Gods Holy Name) being together in the Fields, on a sudden there arose a terrible Tempest of Rain and Wind, accompanied with so impetuous a Whirlwind, that it amazed all that beheld it; the two young men seeing it furiously coming toward them, to avoid the danger ran away as fast as they could possible; but notwithstanding their haste, it overtook them, and for fear it should carry them up into the Air

they fell flat down upon the ground, where the whirlwind whisked about them for some time, and then passed forward, one of them arose so affrighted, and in such an Agony, that he was scarce able to stand on his feet; the other lying still without motion, some that stood under an hedge hard by, came to see how he did, and found him to be stark dead, not without some wonderful symptoms of Divine Justice; for all his bones were so crushed, that the Joynts of his Legs and Arms were to be turned every way, as though his whole Body had been made of Moss; and besides, his Tongue was pluckt out by the roots, and could not by any means be found, though it was diligently sought for; and this was the miserable end of this wretched youth, who was made an Example to the World, of Gods Vengeance against Swearers and Blasphemers. *Beards Theatre.*

IX. *Martiques*, Governour of *Brittany* in *France*, in the War against the Protestants, perswaded them to yield to the King, since their strong God had now forsaken them, and scoffingly said, *It was time for them to sing, Help us now O Lord, for it is time*; but he soon found that their strong God was able to defend them, and to confound the Proud; he himself being presently after slain in the Siege. *Acts & Mon.* Remarkable is the Relation of one *Libanius*, who was a Sophistical Atheist; he being at *Antioch*, demanded blasphemously of a Learned and Religious Schoolmaster, *What the Carpenters Son did, and how he employed himself?* To whom the Schoolmaster, full of the Divine Spirit, replyed, *The Creator of the World, whom thou disdainfully callest the carpenters Son, is making a coffin for thee, to carry thee to thy grave*, at which the Sophister laughing, went away, and within few dayes after dyed, and was buried in a Coffin, according to the Prophecy of that Holy Man. *Beards Theatre.* In the year 510. an *Arrian* Bishop, called *Olympius*, being in the Baths of *Carthage*, openly scoffed, and blasphemed the Holy and Sacred Trinity; but Lightning fell down from Heaven upon him 3 times, wherewith he was burnt and consumed to Ashes. There was also in the time of *Alphonsus* King of *Arragon* and *Sicily*, in an Isle toward *Africa*

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certain prophane Hermit, called *Antonius*, who impudently and impiously belched out blasphemous speeches against our Blessed Saviour, and the Virgin *Mary* his Mother, but he was struck with a most grievous and tormenting disease, even to be eaten and gnawn to pieces with worms till he dyed. *Æneas Sylvius.*

X. Neither hath Divine Vengeance left it self without witness against Cursers, and those who by denying God give themselves to the Devil; as may plainly appear by the following dreadful Examples. A Souldier travelling through *Murcia*, a Country of *Almaign*, and finding himself not well, went to an Inn, where he lay, to recover his health, and delivered to his Hostess a certain sum of money, which he had about him: A while after being recovered of his Sickness, he demanded his money again, but the woman, upon consultation with her Husband, denyed the receipt of any, and accused him of wronging her, in demanding what she never received: On the other side, the Souldier was much enraged, accusing her of cheating him; when the Man of the house heard the noise, though he was privy to all before, yet he dissembling the matter, took his Wife's part, and thrust the Souldier out of doors; who seeing himself thus abused, drew his Sword, and ran against the door with the point thereof, whereat the Host began to cry out, *Thieves, Thieves*, affirming, that he would have entred his House by force, and have robbed him; whereupon the poor Souldier was taken, and cast into Prison, and by process of Law, was ready to be condemned to death; but the very day wherein this heavy Sentence was to be pronounced and executed, the Devil entred into the Prison, and told the Souldier, *That he was condemned to dye; nevertheless, if he would give himself, Body and Soul to him, he would promise to deliver him out of their hands*: The Prisoner replyed, *That he had rather dye, being innocent, and without cause, than to be delivered upon that account.* The Devil then represented to him the great danger of death wherein he was, and used all manner of craft to delude him; but finding all his Arguments uneffectual, he at length left his suit, but yet pre-

mised him both assistance, and revenge upon his enemies for nothing; advising him when he came to his Tryal, he should plead not guilty, and declare his innocence, and the wrong which he suffered, and to entreat the Judge to grant him the favour, *That one in a Blew Cap, who was in the Court, might make his defence for him*; (now this one in the Blew Cap, was the Devil himself.) The Souldier accepted his offer, and being called to the Bar, and Indicted of Felony, he presently desired to have his Attorney, who was there present, to plead his Cause; which being granted him, this witty crafty Lawyer began very cunningly to defend his Client, affirming him, *To have been falsly accused, and consequently would be unjustly condemned, and that his Host did withhold the money, and had offered him violence*; and to demonstrate the Truth of what he asserted, he reckoned up every circumstance of the whole Action; yea the very place where they had hid the money. The Host on the other side very impudently denyed all, wishing withal, *That the Devil might take him Body and Soul if he had*: This subtil Attorney in the Blew Cap, finding now the advantage which he had hitherto looked for, left off his pleading, and immediately seizing upon the Host, carryed him out of the Sessions-House, and hoisted him into the Air so high, that he was never after seen nor heard of. And thus was the Souldier wonderfully delivered from death, to the astonishment of all the Beholders, who were Eye-witnesses of this terrible Judgment upon this perjured, cursing Host. *Wierus of Spirits, lib.* 3.

XI. *Luther* in his Exposition upon the *Corinthians*, gives this Relation; That a certain debauched Person, of a very wicked Life, and of such evil Education, that at every word he spake almost, the Devil was in his mouth; for which practice, though he was often reproved by his Neighbours, and exhorted to correct and amend so vile and detestable a custom, yet it was all to no purpose: Continuing therefore in this damnable practice, it happened, that as he was one time passing over a Bridge, he fell down, and in his fall, he cryed out, *Host up with an hundred Devils*, which he had no

soon

sooner uttered, but the Devil, whom he had called for so oft, was at his Elbow, who presently strangled him, and carryed him away with him.

John Wierus gives an account also to this purpose, That in the year 1551. at *Megalapole*, near *Voildstat*, it happened, that the People being drinking and carousing at *Whitsuntide*, a Woman in the company commonly named the Devil in her Oaths, till he that had been called upon so often, came on a sudden, and carried her thorow the Gate aloft into the Air, before all the company, who ran out in great astonishment, to see whether he would transport her, and observed her hanging in the Air without the Town; and then falling down on the ground, they found her stark dead. *Wierus.*

XII. The same Author affirms, That about this time there dwelt in a City of *Savoy*, a man who was of a very vicious conversation, and likewise a monstrous swearer, who put many good men to much fruitless pains in admonishing and reproving him for his wicked behaviour; for he would give no ear to them, nor in the least reform his wayes; now it happened that the Plague was in the City, and he was infected therewith; and therefore himself, his wife & kinswoman withdrew themselves apart into a Garden-house that he had; yet in this his extremity did not the Ministers forsake him, but continually exhorted him to Repentance, and to discover to him his grievous Offences; but he was so far from being moved with these Religious Admonitions, that he seemed daily more and more to harden himself in his ill course of life; therefore hastening his own destruction, it happened one day as he was swearing, denying God, and giving himself to the Devil, and calling for him with horrid vehemency; behold the Devil appeared, and suddenly snatching him up, carryed him into the Air, his wife and kinswoman looking on, and seeing him fly over their heads: In this his swift transportation, his Cap fell off his head, and was found at *Rosne*, but himself was never after seen, nor heard of. The Magistrate being advertised hereof, came to the place where he was taken up, to be better inf[illegible]

the Truth, and took the depoſitions of the two women upon Oath, of what they had ſeen. By this we may ſee the terrible, yet juſt Vengeance of God upon ſuch wretches; and it may be a warning to thoſe who are ſo inſpired by Satan, that they cannot ſpeak but they muſt name him, who is both an Enemy to God and Man, inſtead of commending themſelves to God, and praying for his Grace and Aſſiſtance. *John Wierus de Spirit.*

XIII. *Martin Luther* in his Table-talk mentions this Remarkable Hiſtory: There wes a Popiſh Prieſt, who had formerly been a Proteſtant, and Apoſtatized to Popery, as *Adam Budiſſina* teſtifies: This Prieſt thundered out moſt bitter curſes againſt *Luther* in the Pulpit, Preaching at a Town called *Ruthnerwald*; and among the reſt he wiſhed, *That if* Luther's *Doctrine were true, a Thunderbolt might ſtrike him to death*: Now about three daies after there aroſe a mighty Tempeſt with Thunder and Lightning, whereat this curſed Prieſt was extreamly afraid, his guilty conſcience accuſing him, that he had ſpoken falſly and maliciouſly againſt the Truth, and thereupon he ran with all ſpeed into the Church, and there fell to his Prayers before the Altar; but the Vengeance of Heaven found out his Hypocriſie; for he was there ſtruck with Lightning, and though they with much difficulty recovered life in him, yet as he was led homeward through the Church-yard, another flaſh fell upon him in ſuch a manner, that he was burnt from the crown of the head to the ſole of the foot, as black as a Shoo, dying with a manifeſt mark of Divine Juſtice upon him. *Luthers Col. Men.*

XIV. *Theodorus Beza* gives an account of two notable Inſtances of the ſeverity of Gods Judgment upon a Curſer, and a Perjured Perſon, of his own knowledge. I knew, ſaid he, a man in *France*, of good underſtanding, well inſtructed in Religion, and a Maſter of a Family, who in his anger curſing, and bidding the Devil take one of his Children, had preſently his wiſh anſwered, for his Child was immediately poſſeſſed with an Evil Spirit, from which, though by the fervent and continual Prayers of good Chriſtians, he was at length releaſed, yet

ere he had fully recovered himself, he dyed. The like we read to have happened to a woman, whom her Husband in great rage devoted with bitter curses to the Devil, upon which Satan immediately assaulted her, and robbed her of her wits, so that she could never be recovered. Another Example, saith he, happened not far from hence, even in this Country, upon a Perjurer, who forswore himself, intending thereby to prejudice, and deceive another; but he had no sooner made an end of his false Oath, ere a grievous Apoplexy seized upon him; so that without ever speaking one word more, he soon after miserably dyed, *Beza, Homiliæ.*

XV. Strange and terrible is that which happened at *Noeburg* in *Germany*, to a Son who was cursed by his Mother in her Anger, wishing, and praying to God that she might never see him return alive; which accordingly happened; for the same day the young man bathing himself in the water, was drowned, and never returned to his Mother alive, according to her ungodly wish. *Theat. Hist. Henry* Earl of *Schwartzenburg*, through a corrupt custom, used commonly to wish he might be drowned in a Privy; and as he wished, so it happened to him; for in the year 1148. he being in St. *Peter*'s Cloister, in the City of *Erford*, with *Frederick* Emperour of *Germany*; the Emperour had occasion to go to the Privy, whither he was followed by some of his Nobles, and *Schwartzenburg* among the rest, when suddenly the floor that was under them began to sink, the Emperour immediately took hold of the Iron grates of a window, whereat he hung by the hands till some came and succoured him; some of the Gentlemen fell to the bottom, and were drowned; and amongst others, this *Henry*, Earl of *Schwartzenburg*. *Wanley. Hist. Man.* A young Courtier at *Mansfield* used upon any earnest asseveration to say, *The Devil take me if it be not so*; and the Devil indeed took him while he slept, and threw him out of an high window, where, though by God's good Providence, he escaped with his life; yet he learnt by experience to bridle his Tongue from all such cursed speeches; this being but a taste of God's Divine wrath

which hath happened upon ſuch wretches as he. *Cyriac. Spangen.*

XVI. In the year 1557. the day before *Good Friday*, at *Forchenum* in *Germany*, there was a certain Prieſt who was crooked in body and mind, through Age, and ill nature; and likewiſe ſo infirm, that he could not go but upon Crutches, yet he would needs be carryed up into the Pulpit to Preach a Sermon; his Text was in the Eleventh Chapter of the firſt Epiſtle to the *Corinthians*, from whence he took occaſion to defend the Maſs, and other Errours of the Papiſts; and then breaking forth into a rage, he uttered theſe or the like blaſphemous ſpeeches; Oh *Paul, Paul! If thy Doctrine touching the Receiving of the Sacrament in both kinds be true; and if it be a wicked thing to Receive it otherwiſe, then would the Devil might take me*; and then turning to the People, he ſaid, *If the Pope's Doctrine concerning this Point be not true, then am I the Devil's Bondſlave; neither do I fear to pawn my Soul upon it*: Theſe, and many other horrible words he uſed, till the Devil came indeed transformed into the ſhape of a tall black man, terrible of countenance, and before him there was ſuch a fearful noiſe and wind, that the People were afraid the Church would have fal'n on their heads; but without doing the leaſt hurt to any of the reſt, he only took away the Old Prieſt, his Devoted Bondſlave, and carryed him ſo far, that he was never heard of. The Biſhop of *Rugenſtine*'s Brother hardly eſcaped his hands; for he came to fetch him, but he defending himſelf with his Sword, wounded his own body, and very narrowly ſaved his life. After this, there were many Viſions ſeen about the City, as Armies of Men ſeeming ready to enter and ſurprize them, ſo that happy was he who could ſecure himſelf in a corner. At another time the like noiſe was heard in the Church, while they were Baptizing a Child, and all this for the abominable curſing and blaſphemy of the prophane Prieſt. *Beards Theatre.*

XVII. At *Oſter*, a Village in *Germany*, there happened a moſt ſtrange and fearful judgment upon a Woman who gave her ſelf to the Devil, both Body and Soul, and uſed

used horrible Cursings and Oaths both against her self and others, which detestable Custom she practised upon all occasions, but more especially at a Marriage in that Village upon St. *John Baptist*'s day; and though the whole company exhorted her to leave off that monstrous Villany, yet she would not be perswaded, but continued therein till all the People were set at Dinner, and very merry; when the Devil having got full possession of her, suddenly appeared, and taking her away before them all, transported her into the Air with most horrible out-cries and roarings; and in that manner he carried her round about the Town, so that the Inhabitants were ready to die for fear; and soon after tore her body into four pieces, leaving a quarter of her in the four several high-wayes, that all who came by might be witnesses of her punishment; and then returning to the Marriage, he threw her bowels upon the Table before the Mayor of the Town, with these words; *Behold those Dishes of Meat belong to thee, whom the like destruction awaiteth, if thou dost not amend thy wicked life.* The Reporters of this History were *John Herman*, the Minister of that Town, with the Mayor himself, and all the Inhabitants, they being desirous to have it known for Examples sake. *Beards Theatre.*

XVIII. Most dreadful is that Relation of *Johannes Pincelius*; That in 1553. near *Bellisina*, a City in *Helvetia*, there were three prophane Wretches that played at Dice upon the Lords Day, without the Walls of the City, one of whom called *Ulrick Schæterus*, having lost much Money, and offended God by many cursed speeches; at last expecting a good cast, he brake forth into this horrible and blasphemous speech, *If fortune deceive me now, I will thrust my Dagger in the very Body of God as far as I can*; and the cast miscarrying, he immediately drew his Dagger, and threw it up against Heaven with all his strength, when behold the Dagger vanished out of sight, and five drops of blood fell upon the Table in the midst before them, and immediately the Devil came, and carryed away this blasphemous Wretch, with such a fury and noise, that the whole Ci-

ty was amazed, and astonished thereat; the other two half distracted with fear, strove with all their might to wipe away the drops of blood from the Table, but all in vain; for the more they wiped them, the more clearly they appeared. The rumour of this dreadful Accident soon flew into the City, and multitudes flocked to the place, where they found the two other Gamesters washing the Board, whom by Order of the Senate they bound in Chains, and carried toward the Prison; but by the way, as they were going thorow the Gate of the City, one of them was suddenly struck dead, with such a number of Lice, and Worms creeping out of him, as was wonderful and loathsom to behold: The Third, to avert the Divine Indignation which seemed to hang over their heads, the Citizens, without any further Inquisition or Tryal, put presently to death: The Table, with the spots of blood thereon, was taken, and reserved as a Monument of this fearful Judgment of the Almighty. *Clarks Examples, p.* 1.

XIX. It is notoriously known at *Oundle* in *Northamptonshire*, that one *William Hacket*, used upon occasion in earnest discourse, to curse himself in this manner; *If it be not true, then let a visible confusion come upon me*; and he wanted not his wish, as appears by the following Relation. In the year 1591. and the 33. of Queen *Eliz.* *Edmund Coppinger*, and *Henry Arthington*, two Gentlemen associating themselves with this *Hacket*, who had formarly been a prophane and lewd Person, but now pretended great Reformation; these three ran into very strange and dangerous Opinions, and at last came to think, that this *Hacket* was anointed to be Judge of the World; and coming to his Lodging one day in *London*, *Hacket* told them, that he had been anointed with the Holy Ghost; then *Coppinger* asked what his pleasure was to command them; *Go*, saith he, *and proclaim in the City, that Jesus Christ is come with his Fan in his hand, to judge the Earth; and if they will not believe you, let them come and kill me if they can*: *Coppinger* answered, *That it should be done*; and thereupon he and *Arthington* ran immediately into the Streets, and proclaimed

them

their Message; and when by reason of the confluence of People, they could go no further, they got up into two empty Carts in *Cheapside*, crying, *Repent, Repent, for Jesus Christ is come to Judge the World*: And so pulling a Paper out of their bosoms, they read out of it many things touching the Calling and Office of *Hacket*; as how he represented Christ, by taking part of his glorified Body, *&c.* They likewise called themselves the Prophets, one of Justice, and the other of Mercy. The Citizens being amazed at them, took *Hacket*, and carried him before a Justice of Peace, who after Examination, committed him to Prison; and at the Sessions being found guilty of Sedition, and speaking Traiterous words against the Queen, he was condemned, and hanged on a Gibbet in *Cheapside*, uttering horrible Blasphemy against the Majesty of God. *Coppinger* died the next day in *Bridewell*; and *Arthington* afterward made a publick Recantation. Thus the curse of *Hacket* happened to him; for a visible confusion came upon him, according to his wish. *Beard's Theatre.*

XX. In the City of *Astorga*, a Mother in her rage cursed one of her own Sons with detestable Maledictions, wishing *The Devils in Hell to take him*; *and that they would fetch him out of her presence*; with many other horrible Execrations: This was about Ten a Clock at night, and very dark; the Boy at last, for fear of her, went into a little Court behind the House, from whence he was suddenly hoisted up into the Air, by Men, in appearance, with grim countenances, of large stature, lothsom and horrible, and were indeed evil Spirits of Hell, who carried him away with such swiftness (as he himself after confessed) that it was impossible for any Bird in the World to fly so fast; and falling down amongst certain Mountains of Bushes and Birds, he was drawn thorow the thickest of them; and being all over torn and rent, both in his cloaths, face and body, he began to call upon God; and to beseech him for his help and assistance; upon which these cruel Feinds were forced to bring him back again thorow the Air, and put him thorow a little window, in a Chamber in his Fathers

House, where after much search and grief for him, he was found in this pitiful condition, and almost distracted with fear: And thus, though they had not power to deprive him of his life, as they have done to others; yet God suffered them to afflict the Parents in the Son, to warn them to forbear such horrid wickedness. But above all, that is most remarkable which happened in a Town of *Misnia* in the year 1552. *Sept.* 11. where a passionate Father observing his Son to be slack in his business, wished *He might never stir from the place*; which he had no sooner spoken, but his Son stuck fast indeed; nor could by any means possible be removed, no not so much as to sit or bend his Body, till by the Prayers of good Christians his pains were mitigated, though not remitted; three years he continued standing, with a post at his back, for his ease; and four years sitting; at the end whereof he died; nothing weakened in his understanding, but professing the Faith, and not doubting of his Salvation through Jesus Christ: When he was demanded at any time how he did, his Answer usually was, *That he was fastened of God, and that it was not in Man but the Mercy of God only must release him. Clarks Exampl.* 1 *Vol.*

XXI. *John Peter*, Son-in-law to *Alexander* the cruel Keeper of *Newgate*, being a most horrible Swearer and Blasphemer, used commonly to say, *If it be not true, I pray God I may rot ere I die*, which happened to him; for he rotted away indeed, and so died in misery. To this may be added a notable Example of a certain young Gallant, that was a monstrous Swearer, who riding in the company of divers Gentlemen out of *Cornwall*, in the daies of King *Edward* the Sixth; he began to curse and blaspheme most horribly, whom one Mr. *Hains* a Minister, with mild words reproved, telling him, *He should one day answer for it*; whereat the Gentleman being in a fume, bid him, *Take no thought for him, but prepare for his own winding-sheet; Well* (saith the Minister) *Amend, for Death gives no warning; as soon comes the Lambs Skin to the Market, as an old Sheeps; Gods wounds!* (said he) *care not thou for me*, still raging worse and worse, till

at length going on their Journey, they came to a great Bridge, which was made over an Arm of the Sea; in passing of which this swearing Gallant spurred his Horse with such fury, that he leaped clear over the Bridge, with the Man on his back, who as he was falling, cryed out, *Horse, and Man, and all to the Devil.* This terrible story Bishop *Ridly* preached and delivered in a Sermon at *Pauls Cross*, and Mr. *Hains* himself reported the truth thereof to Mr. *Fox*, from whence this is taken. *Acts and Monuments.*

XXII. At a Town called St. *Gallus*, in *Helvetia*, a certain Man that earned his Living by making clean foul Linnen; going into a Tavern, tasted so much of the Grape, that in his Drunkenness he used horrible Cursings, wishing, *That if ever he went into the Fields again to his old Trade, the Devil might break his Neck*; but when sleep had conquered Drink, and Sobriety had restored his Senses, he went to his business as formerly, remembring indeed his late words, but not regarding them; howbeit the Devil, to shew his double diligence, attended him in the likeness of a big swarthy Man, asking him, *If he had not forgot his promise and vow which he had made the day before; and likewise demanding whether it were not lawful to break his Neck?* and withal struck the poor Man, trembling with fear, over the shoulders, that his feet and hands presently dryed up, and there he lay, not able to stir till he was carryed home; the Almighty not giving Satan so much power over him, as he himself wished, but yet permitting him to punish him in this manner, for his amendment, and our Example. *Beards Theatre.*

XXIII. A Man in *Lincolnshire*, for every trifle used to swear by *God's Precious Blood*, and would not take warning from his Friends, till at length falling into a grievous Sickness, he was again much perswaded by his Friends to Repent, whose counsel he still rejected; and hearing the Bell Toll, in the very pains of death he started up, swearing *God's Wounds! the Bell Tolls for me, but he shall not have me yet*; whereupon the Blood issued out in a most fearful manner from all the joynts and

parts of his Body, as Mouth, Noſe, Wriſts, Knees, Heels, Toes, and every where elſe; and ſo he miſerably ended his wretched life. Mr. *Perkins.* Another, for many years together, had a wicked cuſtom of Swearing by *God's Arms*; in the end his own Arm being hurt with a Knife, could not by any means be cured, but rankled, and feſtered daily more and more, and at laſt rotted ſo much, that it fell away piecemeal, and himſelf through anguiſh and pain thereof dyed. Mr. *Philip Stubs.* At *Tubinga* in *Germany*, a deſperate Boy uſed to invent ſuch New Oaths, as were not common; but it pleaſed God to ſend a Canker, or ſome worſe Diſeaſe, which eat out his Tongue, that Inſtrument wherewith he blaſphemed. *German. Hiſt.* There was a certain wretch, who in his life-time was dreadfully inclined to the horrid ſin of Swearing, and when he came upon his Death bed, his heart was ſo ſet on fire of Hell, and ſo exceedingly filled with enraged madneſs againſt Heaven, that he deſperately deſired the ſtanders by to help him with Oaths, and to Swear for him, though he himſelf in the mean time ſwore as faſt and furiouſly as he could. Mr. *Robert Bolton.*

XXIV. One hearing Perjury condemned by a Miniſter, and how it ſeldom or never eſcaped unpuniſhed, he in a bravery ſaid, *I have often forſworn my ſelf, and yet my Right Hand is no ſhorter than my Left*; which words he had ſcarce uttered, when ſuch an Inflamation aroſe in that Hand, that he was forced to have it immediately cut off, leſt it ſhould have infected the whole Body, whereby it ſoon became ſhorter than the other. *Clarks Examples*, 1 *p.* A young Lady of a conſiderable Eſtate in *Saxony*, promiſed Marriage to a handſom Young Man, but of a mean Fortune; he foreſeeing that wealth and inconſtancy might alter her mind, freely diſcovered his thoughts to her, whereupon ſhe made a thouſand Proteſtations of her Conſtancy to him, and as many Imprecations upon her ſelf, wiſhing, *That if ever ſhe Married another, the Devil might take her away on the Wedding day*; yet afterwards a Perſon of more wealth making his Addreſſes to her, ſhe was contracted, and

Married

Married to him; a great Marriage-Feast was provided, and while they were at Dinner, two Men on Horseback came to the House, and as Strangers, were invited to the Feast; after Dinner one of them desired to lead the Bride a dance; and taking her by the Hand, led her a turn or two, and then in the presence of her Bridegroom, and all her Friends, he caught her up in his Arms, crying in vain for help; and going out of the Gate, he hoisted her up into the Air, and vanished away together with his companions and Horses, so that she was never seen more. *Sword for Swearers.*

XXV. A Nobleman in *Silesia* having invited many Guests to Dinner, and prepared a Costly and Liberal Feast for them, it happened that instead of his Friends, he only received their Excuses for not coming, at which the Nobleman in great rage broke out into these words, *Since all these People have thus failed me, I wish so many Devils of Hell would feast with me to day, and eat up my Provision made for them*; and so in fury left his House and went to Church, where there was a Sermon: He had not been long there, when a great Troop of Horsemen arrived at his House; they were all black, of extraordinary Aspect and Stature, who alighting in the Court, called a Groom to take their Horses, and bid another of the Servants to *run presently to his Master, and tell him his Guests were come*: The servant amazed, runs to the Church, and with short breath, and the little sense he had left, gave his Master an account of what had taken out; the Nobleman calls to the Preacher, and desires him to break of his Sermon, and to help him with his Spiritual Counsel and Advice; who persuades him to order all his Servants, with what speed they could, to depart the House. In the mean time the Nobleman with the whole Congregation, came within view of the House, which the Servants in great affright had forsaken, but for haste had forgot, and left behind a young Child, who was the Nobleman's Son, sleeping in the Cradle. By this time the Devils were revelling in the Dining Room, making a great noise, as if they had saluted and welcomed one another; they looked through

A Blasphemer turn'd into a black Dog pa. 4.

A Woman torn in peices by the Devil, p

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the Casements, one with the Head of a Wolf, another of a Bear, a Cat, a Tyger, *&c.* taking Bowles, and quaffing, as if they had drank to the Master of the House? By this time the Nobleman seeing his Servants safe, remembred his Son, and asked, *What was become of the Child*; These words were scarce spoke, when one of the Devils had him in his Arms, and shewed him out of the Window. The Father at this sight, being almost without life, spying an Old Servant of his fetched a deep sigh, and said, *Ah Me! What shall become of the Infant?* The Servant seeing his Master in that Extasie replyed, *Sir, by Gods help I will enter the House, and fetch the Child out of the power of that Devil, or perish with him*; To whom his Lord said, *God prosper thy Attempt, and strengthen thee in thy Purpose*: The Minister then likewise blessing him, he goes into the House; and coming into the next Room where the Devils were then rioting he fell upon his knees, and commended himself to the Protection of Heaven: Then pressing in among them, he beheld them in their horrible shapes; some sitting, some standing, some walking, then they all came about him at once, and asked him, *What business he had there*; He in a great Sweat and Agony, yet resolved in his purpose, came to the Spirit which held the Infant, and said, *In the Name of God deliver this Child to me*; who answered, *No, But let thy Master come and fetch him, who hath most Interest in him*; The Servant replyed, *I am now come to do that Office and Service to which God hath called me, by vertue of which, and by his power, to I seize upon the Innocent*; and so snatching him from the Devil, took him in his Arms, and carryed him out of the room; at which they clamoured, and called aloud after him, *Ho thou Knave, Ho thou Knave, leave the Child to us, or we will tear thee in pieces*; but he unterrified with their Diabolical Threatnings, brought away the Infant, and delivered it to the Father. After some few dayes the Spirits left the House, and the Nobleman returned to his Antient Possession. Now, though the Devils had no power to hurt any body, but only destroyed the [illegible] tuals; yet it may be a warning to pre[illegible]

and rash Wishes and Curses. This History, though it may seem very strange, yet is related by *Beard in his Theatre*, *Heywood of Angels*, and several other very credible Authors, for an undoubted Truth.

XXVI. *Godwin* Earl of *Kent*, in the Reign of *Edward* the Confessor, 1055. sitting at Table with the King, it happened that one of the Cup-bearers stumbled, but did not fall, whereat *Godwin* laughing, said, *That if one brother had not holpt another* (meaning his Legs) *all the wine had been spilt*; With which words the King calling to mind his Brothers death, who was slain by *Godwin*, answered, *So should my Brother* Alfred *have helped me, had it not been for* Godwin; whereat *Godwin* fearing the King's new kindled displeasure, excused himself by many words, and at last said, *If I be any way guilty of* Alfred's *Death, I pray God I may never swallow down a morsel of bread more*; but he swore falsly, as the Judgment of God declared, for he was immediately choaked in the prefence of the King, before he stirred one foot from the place. *Beards Theatre.* In the dayes of Q. *Mary*, *John Cooper*, an honest Religious Man, was falsly accused by one *Grimwood*, for Treason, in speaking some words against the Queen, and was accordingly put to death; but this Perjured Villain did not long escape divine Vengeance; for being shortly after about his Labour in the Harvest, and in good health, his bowels suddenly fell out of his Body, and so he miserably dyed, *Acts and Monuments.*

XXVII. In the Reign of Queen *Elizabeth*, *Thomas Levilace*, by forged Letters, sought to have three of his Cousin Germans brought into question for their Lives, about matters of High Treason; but the Malice and Forgery, of this wicked business being found out, the false Accuser had Judgment to be carryed on Horse-back about *Westminster-Hall*, with his Face to the Horse Tail, and a Paper on his Back containing his Offence; from thence to be carryed in the same manner, and set on the Pillory in the Pallace Yard, and there to have one of his ears cut off; so to be set on the Pillory on a Market day in *Cheapside* with the like paper, after that to be carried into [illegible] next Assizes there to be set on the Pillory

with the like Paper, and his other Ear to be there cut off; also to stand in the Pillory one Market day at *Canterbury*, and another at *Rochester*; and in all these Places his Offence to be openly Read; which Sentence was accordingly Executed, and may be rather thought too mild against such Villains, as by Forgery, Perjury, and False Swearing shall endeavour to destroy Innocent Persons. *Stows Annals.*

XXVIII. *Narcissus*, Bishop of *Jerusalem*, though a man famous for his Virtues and Faithfulness in the Reproof and Correction of Vice, was yet maliciously and falsly accused of Incontinency: There were three of these wicked and Suborned Varlets, who bound their Accusations with Oaths and fearful Imprecations upon themselves: The first of these, at the close of his Testimony, added, *If I say not the Truth, I pray God I may perish by Fire*: The second said, *If I speak any thing of falshood, I pray God I may be consumed by some filthy and cruel Disease*: And said the third, *If I accuse him falsly, I pray God I may lose my sight, and become blind*: This wicked charge, although it was not believed by such as knew the great Integrity of the Bishop; yet the good man, partly for grief to lye under such a scandal, and partly to retire himself from worldly Affairs, left his Bishoprick, and lived privately: But his forsworn Accusers escaped not the All-seeing Justice of Heaven, for the first, according to his Imprecation, had his House set on fire (it is unknown how) and was therein himself, together with his Family, burnt to Ashes: The second languished away under a foul and loathsom Disease: The third seeing the woful ends of his Companions, confessed all the complotted Villany; and lamenting his case and crime, he continued weeping so long, till he utterly lost his sight; and thus God said *Amen* to all that they had wickedly and presumptuously wished upon themselves. *Eusebius lib. 6.*

XXIX. *Uladislaus*, King of *Poland* and *Hungary* had fortunately fought against the *Turks* at the Mountain *Hemus*, and taken *Caranbey*, the General of their Army, by means of which Victory he occasioned *Amurath* the

the *Turks*, to sue for Peace, which was agreed to upon honourable and advantagious Terms, and was solemnly sworn to by the King of *Poland*, upon the Holy Evangelists, and by *Amuraths* Ambassadors in behalf of their Master, upon the *Turkish* Alcoran. This being known to the Pope, and other Christian Princes, they said, *it was unseasonable, unprofitable, and dishonourable*; whereupon the Cardinal *Julian* is sent by the Pope as his Legate, to break the Peace, and to absolve the King from his Oath: The young King therefore by their perswasion, breaks the League, and undertakes the War, with greater preparations and vigour than formerly, advancing with his Army to *Varna*, a City upon the *Pontick* shore, doing all the mischief he was able to the Enemies Country; which as soon as the Great *Turk* understood, he returns out of *Cilicia*, and enters Battel with the Christians; whereat the first the *Turks* were beaten, and retired with great Slaughter, being almost ready to fly: *Amurath* seeing all brought into extream danger, beholding the Picture of Christ Crucified in the displayed Ensigns of the Christians, he pluckt the Writing out of his bosom, wherein the late League was comprised, and holding it in his hand with his Eyes cast up to Heaven, he said; *Behold thou Crucified Christ, this is the League thy Christians in thy Name made with me, which they have without cause broken; now if thou be a God, as they say thou art, and as we dream, revenge the wrong now done unto thy Name, and Me, and shew thy Power upon the perjured People, who in their deeds deny thee their God*; It was not long after this, but the fortune of the Battel was quite changed, for King *Uladislaus* was slain, his head cut off by a Janizary, and fastned to the end of a Launce; Proclamation was made that it was the head of the Christian King, by which the rest were so daunted, that they fled; *Julian* the Legate also, who exhorted to this War, was slain, and his dead body exposed to the scorn and contempt of the common Souldiers, for that being a Priest, he had contrary to the Law of Nations advised, and perswaded to break the Peace. This battel was fought 1444. *Turkish History.*

XXX. In the year 1070, or thereabout, there arose so great difference between the Emperour, *Henry* the 4th. and Pope *Gregory* the 5th. that the Pope excommunicated him, and depriving him of his Imperial dignity, caused *Rodulphus* Duke of *Swevia* to be made Emperour in his stead, after which, there happened a great Battel between them at the River *Elleſter*, where the Emperor *Henry* had the victory; *Rodulphus* by a terrible blow, had his right Arm struck off from his Body, at which he cryed out, *Behold O Nobles, that right hand of mine which I gave to my Lord* Henry, *in confirmation of the fidelity I had sworn to him; which Oath notwithstanding, contrary to all Justice and Equity I have violated, and am now thus justly punished. Zuing. Theat. vol. 2. lib. 7.*

Burghard, Arch-Bishop of *Magdeburgh*, though in regard of his place and profession he ought to have given good example, and to have punisht Perjury in others, yet he thrice broke his promise, and Oath to his own Citizens, the Senate and People of *Magdeburgh*; for first he besieged them with a great Army, and though they redeemed their liberty with a sum of Mony, he swearing not to besiege them any more, yet without any regard to Faith or Honesty he returned afresh to the Siege, but his perfidiousness did not prosper, for he was taken Prisoner at the next assault; yet he so appeased them with his humble carriage and demeanour, together with his repeated Oaths never to trouble them any more, but to continue their stedfast friend for the future, that they not only freed him from his Imprisonment, but restored him to all his dignities with great solemnity. Nevertheless the Traiterous Arch-Bishop returning to his old vomit, procured a dispensation for his Oath from Pope *John* the 23. and began again to molest, vex, and murder the Citizens, whom he had vowed to protect; but vengeance at last overtook him, for being catched once again, and Imprisoned, while his Friends were treating for his liberty, the Jaylor beat him to death with the bar of a door, or as some say with an Iron rod out of a window, and so at last his Perjury found its desert. *Boards Theat.*

XXXI. In the Reign of Queen *Elizabeth*, there was one *Anne Avery* a Widow, who forswore her self for a little money which she should have payed for six pound of Flax at a shop in *Woodstreet*, upon which she was suddenly surprized by the Justice of God, and fell down immediately speechless, casting up at her mouth what nature had ordained to pass another way, and in this agony dyed. *Clarks examples.* About the beginning of *April*, 1661. A Woman in *Derbyshire* having couzened a Boy of some Mony, was charged with it, but she stiffly denyed it, and being further urged to confess the truth, she in fearful manner prayed God, *That the Earth might open, and swallow her up quick if she had it*, and immediately the Earth under her opened, and she sank into it, and being afterwards digged for, they found her nine foot within the Earth, and that very Mony was found in her pocket. *Clark Exam. 2 vol.*

XXXII. In the Year 1551. Five drunken men quaffing together in the Kingdom of *Bohemia*, prophaned the name of God with horrible Blasphemies, and the Picture of the Devil being painted upon the wall, they carouzed healths to him, which the Devil pledged soon after, for the next morning all five were found dead, their necks being broken, and quashed to pieces, as tho a wheel had gone over them, blood running out of their mouths, nostrils, & ears, to the great astonishment of the spectators. *Johan Fincel*, Not many years since, two men contended together, who should pour forth most blasphemies against God, but whilst they were exercising this deviliſh contention, one of them was strucken with madness, and so continued to his lives end. In the same manner several young men at *Rome* agreed together that he should have the victory, who could swear most, but as soon as they entred into this wicked strife, one of them was deprived of the use of his tongue, another of his reason and understanding, and the rest remained for some time as dead men; God reserving them alive for Repentance, *Beards Theatre.*

XXXIII. At *Eslinga* in *Germany*, a certain Nobleman having lost much Money at play; fell into horrible Exe-

erations and Blasphemies, and commanded his man to bring him his Horse, that he might ride home in a very dark night; his Servant disswaded him from his Journey, affirming how dangerous the way was, by reason of the waters, and Fens that lay in the midst, whereat he began to rage and swear the more, and resolved to go; but as he was riding along, he was encountred by the way with an Army of infernal Souldiers, or Evil Spirits, who beset the Nobleman on every side, and threw him from his Horse; now there was in his Company a virtuous, and valiant Gentleman, who set him again on his Horse, and held him on one side, whom when the Spirits durst not attempt, by reason of his Innocence, they vanished out of sight; the Nobleman was carried into a Monastery hard by, where he lay three days and died, such many times is the end of horrible, and fearful Blasphemers. *Leicester.* A Vintner who accustomed himself to Blaspheming, Swearing and drunkenness, and delighted to entertain such as were like himself to swallow his Wine; upon the Lords Day standing at the door with a Pot in his hand, to call in more guests, there came suddenly a violent Whirlwind, and carried him up into the Air, in the sight of all men, and he was never seen more, *Beards Theatre.*

XXXIV. Lamentable is the Relation of what happened in *Holland* in *June* 1681. as it is written by *Theodorus Paludanus*, a Protestant Minister at *Lewarden* in *Friezland*, which may serve for a Terror to all wretched Swearers and Drunkards; A Person named *Douwe Sitses*, a Mason in that Country, being reported to be in a desperate condition, I accompanied a Gentleman, who was sent to him by Order from the Lords of the Provincial, where we found two Master Chirurgions, and their two Servants busie in making Plaisters, and dressing the Patient, and he in such a lamentable condition, as we could not behold but with amazement, his Hair was burnt off his Head to his Ears; his whole face burnt except his Eyes, his Arms burnt in several places, his Hands to the ends of his fingers were burnt like a [illegible] all his fingers, his Breast

and Back burnt in several places, and yet his shirt whole, his Belly under the Navel, for about the breadth of an hand was a black as a stock, in which place the Chirurgions made several incisions, and he felt it not, his Privities, Hips, Thighs, and Legs were terribly burnt, yet not his Stockins, his feet were also burnt, and indeed no part was free, so that he was a woful sight; after the Patient was dresst, and had got a little breath, both he and his Wife gave a full account of the following passages upon Oath; Upon the 15th. of *June* at Evening, this *Dowee Sitses* came drunk into a Tavern, where he with the Man of the House, and another drank three Quarts of Wine, and coming home at ten at night, he lay down to sleep upon Cushions in the Kitchen, and fell into a dream about a Story he had read in a book of *Simon de Vries*, of a certain Company that danced in Masquerade, with every one a lighted Torch in their hand, wherewith they burnt one another; whereupon he waked, and stood up, thinking to go into the yard to make water, and of a sudden he found himself of a light flame in the midst of the room, which burnt him thus dreadfully, and some part of his Cloaths; upon which he cryed out for help, but none came; then he began to faint, and in his distress cryed out; *O God be gracious unto me a poor sinner*, and thereupon the flame ceased in the twinkling of an Eye, but he growing faint, laid his head upon a Cushion in the room, about two in the morning his Wife came down and found him in this sad condition, and felt something under her feet, which was like a parcel of red ashes and burnt rags, and taking hold of her Husband, had only a burnt piece of his sleeve in her hand, whereupon she cries out, *O Lord*, Dowee, *Thou art grievously burnt*: He answered, *The Devil hath brought me in this Case*; upon which she called in the Neighbours, and Chirurgions; his Wife said he had been much given to Drunkenness, and often reproved in vain by the Ministers, that he drank much Brandy, and other strong Liquors, though he had often sworn against it, and usually cursed himself, wishing that if he [illegible]

him Limb for Limb, so that God made use of the Devil as an Executioner of his Judgment to bring the miserable mans own curse upon him, not one Limb or Member being left upon him, *Drunkard forwarned.*

XXXV. Remarkable is the Relation, of undoubted credit, (and with which we shall conclude this Chapter) of the Dreadful Judgment that happened upon one *John Duncalf*, of *Kings-Swinford* in *Staffordshire*, who in *January* 16,7. coming to the House of *Humphrey Baby* at *Grangewell*, about three miles from *Wolverhampton*, He begged of the Woman Victuals and Drink, who formerly knowing him, and compassionating his condition, freely gave it him; but while she was stooping to draw him some drink. he stole her Bible, and sold it afterwards for three shillings, to a Maid not far off, whereby the Woman came to hear of it, and paying her the Mony, received it again, but could not hear what was become of the Man, but a while after *John Duncalf* hearing it discoursed that he stole a Bible, grew very angry, and gave out threatning words against a young Man that reported it; but being severely charged with it, he did not only deny it with some fierceness, but execrated, and cursed himself, wishing, *his Hands might rot off if it were true*, which words he had no sooner uttered, but by his own confession to divers that came to see him in his miserable condition, he said, *That immediately thereupon he had an inward horrour and trimbling upon him, a dread and fear of the Divine Majesty and Justice of God; which fear & working of his Conscience, continued many dayes after*; and being asked upon this ingenuous acknowledgment, *Why he did not confess his wickedness, and endeavour that the Bible might be restored to the owner*, he answered, *The Devil and his own heart would not suffer him*, but acknowledged, *That within a few dayes after his cursing himself, his flesh began to look black at the wrists of his hands, and so continued divers weeks before it did sensibly rot*, when he finding himself weak and faint, and fearing an Ague, was going to his acquaintance, but not being able to go further, he laid himself down in a Barn, and there continued two days and night

before he was found, from whence he was removed to another Barn near *Wolverhampton*, and had a Keeper appointed him: His flesh began first to rise in great knots and lumps at his wrists and knees, and to break and run, and after to shrink from the bones, at which time white putrid matter came out abundantly, causing exquisite pain and torment, and the smell was so offensive for several weeks together, that those who came to visit him (who were many thousands) were not able to abide the place, nor stand near without door, except they had herbs, or other things to smell to: After this many little Worms came out of his rotten flesh, and soon after both his Legs fell off at his knees, and then both his Hands; he constantly acknowledging it to be the just Judgment of God for this fearful cursing of himself, and for all his other sins, desiring the Prayers of some Reverend Divines, who came to visit him in his misery, *That God would give him Repentance, and pardon his sins of Idleness, Stealing, Lying, Cursing, Swearing, Drunkenness, Unclean Thoughts, and constant Prophaneness, and that he would save him for Christs sake, and give him patience in the mean time.* Thus he continued a dreadful Spectacle of Divine Justice for some weeks, and then died, and may be looked upon as a Monument of Gods severity; and that although *Sentence against every evil work is not always Executed speedily*, yet God leaves not himself without Witness in this, as well as in former Ages against Atheism and Impiety; and particularly against Blasphemers, Scoffers, Swearers, Cursers, and Perjured Persons, as manifestly appears by the foregoing dreadful Examples.

CHAP.

CHAP. II.

The miserable ends of Magicians, Conjurers, and Witches, with an account of Apparitions Possessions, and other strange and wonderful Feats and Illusions of the Devil.

THat there are really Magicians, Conjurers, and Witches, who have commerce, and familiarity with evil Spirits, is so clear, and plain, both from holy Scripture, Councils, Canons and Civil Laws in all Nations that none but those Atheists who would endeavour to persuade themselves there are no Spirits, & consequently no other Life after this, ever denied it, but since the reality of this converse with *Demons*, and their appearances, and Possessions has been so clearly demonstrated in former Ages, but especially in this, by persons of most acute judgment and Learning, wherein they have fully answered all Objections to the contrary, I shall not ingage in the least in the controversie, but shall only give an account of the miserable deaths of some Persons mentioned in History, who were concerned in these cursed Arts, and likewise of some remarkable Apparitions and actions of evil Spirits, and their taking possession of the Bodies of several Persons, and tormenting them with several other strange Feats, and illusions of Satan as I have collected them from very credible and approved Authors, together with the danger of those who are so vainly curious in knowing future events, as to enquire or ask counsel of any of these Sorcerers, which is so strictly forbid in the Law of *Moses*.

1. *Saul*, the first King of *Israel*, being much disturbed in mind for fear of the Army of the *Philistines*, which came against him, would by all means know aforehand the issue of this doubtful War, now whereas before

the Commandments of God; he had cleansed his Realm of Witches and Inchanters; yet he is now [illegible]nsless, as in his extremity to ask Counsel of them, [illegible]ng this wickedness to all the rest of his Sins, that [illegible] measure thereof might be full; he went therefore to a Witch to know his Fate, who caused a Devil to appear to him in the shape of *Samuel*, and foretel him of Gods just Judgment upon him in the final ruine and destruction of himself and his Family. An example not much unlike this in the Event we find recorded of *Natholicus* the 31 K. of the *Scots*. who after he had unjustly usurped the Crown and Scepter, and by much blood-shed had obtained the Throne of that Kingdom without any legal Right or Title thereunto, he endeavoured by the same means to confirm and establish the Government to himself, and therefore, as guilt is always accompanied with suspition and fear, he sent one of his trustiest Servants to a Witch, to enquire of things to come, both how long he should enjoy the Crown, and how many years he should live; the Witch answered, *That he should not live long, but should shortly be murdered, not by his Enemy, but by his familiar Friend*; and when the Messenger was very earnest to know who should kill him, she answered, *He himself should do it*; the man at first heard this with detestation, abhorring the thought of any such villany, yet at length considering that it was not safe to discover the Witches answer, and on the other side that it could not be long concealed, he resolved for his own security, rather to kill the Tyrant with the favour of many, than to save him alive with the hazard of his own head; therefore as soon as he was returned home, he desired the King that he might speak with him in private about the Witches answer, & there he suddenly slew him, & gave him his just desert, both for his horrible cruelty, and wicked Sorcery, let all those that make no conscience of running to witches, either for lost goods, recovery of their own or Friends health, or upon any other occasion, remember this example, either for their instruction to amend, or for their terrour if they conti-

II. As divers very worthy Authors have credibly related ſeveral wicked actions committed by Magicians, & Witches, ſo ſome of them have recorded the manner of their entring themſelves into that curſed profeſſion, and the Ceremonies thereof, as they have been diſcovered by thoſe who have renounced thoſe deteſtable practices, which it may not be improper here briefly to relate. The Wizards and Witches being met at a place and time appointed, the Devil there appears to them in human ſhape, admoniſhing them to be faithful, and promiſing them ſucceſs and length of life; then thoſe that are preſent, recommend the Perſon who is to be entred; the Devil then requires him to renounce the Chriſtian Faith, and Sacraments, and giving him his hand, tells him that this alone is not ſufficient, but that he muſt worſhip him likewiſe, and give himſelf to him Body and Soul for ever, and bring as many as poſſibly he can into the ſame Society, and that he muſt prepare himſelf certain Ointments, and then be confirmed therein. *Manlius* writes, that in the Year 1553. Two Witches ſtole a Neighbors Child, and murdering it, cut it in pieces, and put it into a Kettle to boil, when the ſorrowful Mother looking for her Infant, came by chance into the houſe, & found the Limbs thereof horribly conſumed, for which abominable Fact the Authors of it were burnt, having confeſſed this their villany. Another Author ſayes, two other witches are reported to have killed abundance of children, and that in *Germany* Eight Witches were taken, who confeſſed they had murdered an hundred forty and five Children in making their Ointments; they are alſo reported to have each of them a Spirit or Imp attending on them, who are to aſſiſt and obey them in all things, and to give them notice of their ſolemn meetings or appointments, at which time it is ſaid, they ſeparate themſelves from all company, and night being come, they ſtrip themſelves naked, and anoint themſelves with their ointments, then are they carried out of the houſe, either by the window, door, or Chimney, mounted on their Imps, to their meeting place, which is ſometimes many hundred miles [illegible] where they find great numbers of

Wizards and witches arrived by the same means, who all make their accustomed reverence to *Lucifer* in his Throne, adoring him, proclaiming him their Lord and rendring him all honour, as their King; this Solemnity being finished, they sit at Table, where no delicate meats are wanting to please their appetites, after which they dance, and the Incubusses in the shape of proper men satisfie the lusts of the Witches, and the Succubusses serve for Whores to the Wizards; sometimes at their solemn Assemblies the Devil commands each to tell what wickedness he hath done, and according to the detestableness thereof, he is honoured and applauded, these, and many other such wonderful things are mentioned by Authors of good credit, and several Persons have made Confession, and given an account thereof.

III. In the year 1645. One *Rebecca Jones*, being suspected for a Witch was brought before Sir *Harbottle Grimstone*, and Sir *Thomas Bows*, Justices of the Peace for *Essex*, to whom she voluntarily confessed, *That about 25 years before, living with one* John Bishop *in that County, there came one morning to the door a very handsom young Man, as she then thought, but now she thinks it was the Devil, who asked her how she did, and desired to see her left Wrist, and then he took a pin from her sleeve, and pricked it twice, and there came out a drop of blood, which he took upon his finger and departed, and going a while after to St.* Osyths, *she met a man in a ragged Suit, with such great Eyes, as much affrighted her, who came to her, and gave her three things like to Moles, having four feet apiece, but no tails, and black, and bid her nurse them till he desired them again,* she asked what she must give them he answered Milk, & that they would not hurt her, but would avenge her on her Enemies, and bid her murther some, but not too many, and he would forgive her, and then went away; after which she said, *She sent one of these Imps to kill a Sow of one* Benjamin Hows, *which was done accordingly; she then with one* Joyce Boanes, *did send each of them an Imp to kill one* Thomas Brunstead *of St.* Osyths, *who dyed about three weeks after, and she believes the two Imps killed him,* she confest likewise that she sent [illegible]

and that the reason of her offence against them, was because they beat a Son of hers upon a small occasion; for these and other villanies this woman was arraigned at *Chelmsford*, and upon her own confession condemned and hanged. *Inform of Witches.*

IV. There was a Conjurer at *Saltzburg* in *Germany*, who boasted that he could gather together all the Serpents within half a mile round about, into a ditch, and feed them, and bring them up there; and being about the Experiment, behold the Old and Grand Serpent came in the while, which whilst he thought by the force of his Charms to make enter into the Ditch among the rest, he set upon him, and inclosed him round about like a girdle, so strongly, that he drew him by force into the Ditch with him, where he miserably dyed; and so this Jugler was couzened by the Devil, who was more cunning than himself. *Beards Theatre.* Lamentable was the Death of the Governour of *Mascon*, a Magician, whom the Devil snatched up while he was at dinner, and carried into the Air, three times round about the Town of *Mascon*, in the sight of many Spectators, to whom he cryed out, *Help, Help my Friends*; so that the whole Town stood amazed thereat; yea the remembrance of this strange Accident continued in the minds of the Inhabitants in and about that Country long after with horrour. It was reported, That this wretch had given himself to the Devil, and had provided store of *Holy Bread* (as they called it) which he alwayes carryed about with him, thinking thereby to secure himself from him; but it served to little purpose, as the sequel declared. About the year 1437. *Charles* the Seventh, being King of *France*, Sir *Giles* of *Britain*, High Constable of *France*, was accused for having murdered above an hundred and threescore Infants, and women with child, with whose blood he writ, or caused to be written Books full of Conjuration, hoping by such abominable practices, to obtain great preferment, but it happened quite contrary to his Expectation; for being convicted of these horrible crimes, (it being the Divine Will that [illegible] iniquities should not go un-

nished) he was condemned to be hanged and burnt to death, which was accordingly executed upon him at *Nants* by the Authority of the Duke of *Brittain*, *Beards Theatre*. *Johan. Mirandula* saith, That there was in his Time a Conjurer, who promised to present to a curious but no very wise Prince, the Siege of *Troy*, and *Hector* & *Achilles* fighting together as if they were alive upon a Stage, but he could not be so good as his word; for while he was practising his Hellish Arts to this purpose, he was carried away alive by the Devil, and never after heard of. It is not long since that there was a man called *Coulen*, living in *Lorrain*, who was given over to this cursed Art of Necromancy, and amongst other wonderful feats, he would suffer Muskets and Pistols to be shot at him, and would catch the Bullets in his hands without receiving any hurt, but one time it happened, that one of his Servants being angry with him, struck him such a blow with a Pistol, that notwithstanding all his cunning, he was killed therewith. *Beards Theatre.*

V. There was within the memory of our Fathers (saith *Camerarius*) *John Faustus* of *Cundligon*, a *German*, who had learned the Black Art at *Cracovia* in *Poland*, he meeting one day at the Table with some who had heard much of his Magical Tricks, was earnestly entreated by the Company to show them some sport, and being overcome in the end by the Importunity of his Pot-Companions, who were also well armed in the head, promised to shew them whatsoever they would have; they with a general consent require him to bring into the place a Vine laden with ripe Grapes, ready to be gathered; for they thought because it was in the month of *December*, *Faustus* could not show them that which was not; yet he condescended to them, saying, *That immediately before they stirred from the Table, they should see the Vine they desired; but upon this condition, that they should not speak a word, nor offer to rise from their places, but should all tarry till he bid them cut the Grapes, and that whosoever should do otherwise, was in danger to lose his life*: They having all promised to obey him *Faustus* so charmed the Eyes of these drunken Revellers, that they saw, as it

ſeemed to them a marvellous goodly Vine, and upon the ſame ſo many bunches of ripe Grapes, extraordinary fair, as there were men ſitting at the Table, who being inflamed with ſuch rare Dainties, and very dry with much drinking, every man takes his Knife in his hand, looking when *Fauſtus* would give the word, and bid them cut the Cluſter; but he having held them a while in ſuſpence about this vain piece of Witchcraft, behold all the Vine and the Bunches of Grapes were in the turn of a hand quite vaniſhed away; and every one of theſe drunken Companions, thinking he had a Cluſter of Grapes in his hand, ready to lop off, was ſeen to hold his own Noſe with one hand, and the ſharp Knife with the other, ready to cut it off; ſo that if any of them had forgot the Conjurers Leſſon, and had been never ſo little too forward, inſtead of cutting a bunch of Grapes, he had whipt off his own Noſe: This wicked wretch is reported to have led about with him an Evil-Spirit, in the likeneſs of a Dog; and being at *Wittenburg*, an Order was ſent from the Emperour to ſieze him, but by his Magical Deluſions, he made his eſcape, and afterward being at dinner at *Norimburge*, he was ſecretly ſenſible by an extraordinary Sweat which came upon him, that he was beſet; whereupon he ſuddenly paid his reckoning, and went away, but was hardly out of the City Walls ere the Serjeants and other Officers came to apprehend him; yet Divine Vengeance followed him, for coming into an Inn, in a Village of the Dukedom of *Wittenburg*, he ſate very ſad, and his Hoſt demanding the cauſe thereof, he anſwered, *That he would not have him affrighted if he heard great noiſe and ſhaking of the Houſe that night*, which happened according to his own prediction, for in the morning he was found dead by his Bedſide, with his Neck wrung behind him, and the Houſe wherein he lay was beaten down to the ground. *Wanly Hiſt. Man.*

VI. *Fazelus* writes, that a certain *Sicilian* called *Lycdar*, a moſt notorious Magician, got himſelf great repute in the City of *Catania*, by his wonderful Illu- [illegible] by the Extraordinary working of

his Charms and Spells, to transform Men into brute Beasts, and to bestow upon all things else such form and likeness as himself pleased; and by general Report he drew to him as soon & as easily persons that were distant from thence many dayes Journey, as those that were in the same Place; he did also many injuries and shameful outrages to the Citizens of *Catania*, so that the common People bewitched with a fearful and false opinion fell to worshipping of him, and when for his wicked deeds he was condemned to dye, he by vertue of his charms escaped out of the Hangmans hands, causing himself to be carried in the Air by Devils from *Catania* to *Constantinople*, and after that brought back again from thence into *Sicilia*: This made him admired of all the people, who imagining the Divine Power was laid up in him, they ran into an horrible Errour, offering him Divine Honour: But at last *Leo*, Bishop of *Catania*, inspired with a sudden Zeal, laid hands on this Devilish Magician in an open place before all the People, and caused him to be cast alive into an hot burning Furnace, where he was consumed to Ashes. *Schotus Phil. Curios.*

VII. In the year 1558. in a Village near to *Ihena* in *Germany*, a certain Magician being instructed by the Devil, in the Composition of divers Herbs, restored many to their Healths: He had daily commerce with Evil Spirits, and used their Counsels in the curing of Diseases, but it happened that there was some difference betwixt him and a Neighbour of his, a Carpenter, who so exasperated him by some urging words, that in few dales after he caused the poor Carpenter by his Magical Arts, to fall into a grievous Disease: The poor Carpenter sent for this magician, and entreated him to help him in his extremity: The Magician under pretence of friendship, though with inward design of revenge gave him a Portion composed of such venemous Herbs and Roots, that the man by taking it, soon after dyed, whereupon the Carpenters Wife accused the Magician of murdering her Husband, and the cause is heard before the Senate of *Ihena*, who upon examination of all circumstances caused him to confess [illegible]

ther villanies; for which he was fastned to a stake, and burnt to death. *Beards Theatre.*

VIII. *Delrio* in his Magical discourses gives this Relation. Two Magicians met together in the Queen of *Englands* Court, as I have it from unquestioned witnesses; these two agreed, that in any one thing they should infallibly obey one another; the one therefore commands the other to thrust his head out of the Casem. of a Window which he had no sooner done, but a large pair of Stags Horns, were seen planted on his forehead, to the great pleasure of the Spectators, who joked upon him with a thousand abuses, and mocks; he resenting the disgrace, and thirsting after revenge, when his turn came to be obeyed, he with a Charcoal drew the Lineaments of a man upon the wall, and then commanded the same Magician to stand under that Picture, that the wall should immediately give place to receive him; the other apprehensive of the extream danger he was in, began to beseech him that he would excuse him, but the other absolutely refused, being therefore compelled, he stands under it, and then the wall seemed to open, and he being entred therein, was never afterward seen more. The same Author sets down another Relation as a matter of undoubted truth; a notable Conjurer, for a trial of his great skill, had cut off the head of the Inn-keepers Servant where he lodged, and when he was about to set it on again, he perceived he was hindred by the presence of another Magician, that chanced to be by at that time; he therefore besought him that he would not oppose him; but the other not regarding his request, the first Magician caused a Lilly to spring out upon the top of the Table, and when he had chopped off the head of it, together with its Flowers, upon the sudden down falls the Magician that had hindered him, headless to the ground; that done, he sets on the head of the Servant again, and speedily conveys himself away, lest he should be questioned for the murder of his Rival. *Delrio, Disquis. Magick.*

IX. There was a young man at *Friburg* in *Germany*, who by the help of a Magician, hoped to enjoy a young

woman whom he earnestly loved; the Devil appeared to him in the likeness of the same Maid, and the young man putting forth his hand without the inchanted Circle to imbrace her, was presently grasped of the wicked Spirit, who crushed him against a wall, and made the pieces of him fly every way round about, and cast the remainder of the dead body so torn in pieces at the Conjurer, who therewith fell down in the place much bruised, and not able to stir from thence, till some hearing a cry and noise ran to him, took him up, and carried him away half dead. *Camerarius Ox. Sul.* *Bladud* the Son of *Lud*, King of *Brittain* (now called *England*) who as our late Histories report, built the City of *Bath* and likewise made the Baths therein; this King addicted himself so much to the Devilish Art of Necromancy, that he wrought wonders thereby, insomuch that he made himself wings, attempted to fly (as it is related of *Dedalus*) but the Devil, who was alwayes a deceiver forsook him in his flight, so that he fell down, and broke his neck. *Beards Theatre* *Philip Melanchthon* reporteth that he had an account from two men of good credit, & repute, that a certain young Woman of *Botonia*, two years after her death, returned again in humane shape, and went up and down the House, and sat at meat with them, but eat little; this young Woman being one time in company among other Virgins, a Magician came into the place, who being skilful in Diabolical Arts, he told the People about her, *That that Woman was but a dead Carkass, carried about by the Devil*; and presently he took from under her right Arm-pit the charm; which he had no sooner done, but she fell down a dead Carcass. *Phil. Melanct.*

X. Not long since at *Stetin*, an University of *Pomerania*, there was a young Student, who upon some discontent, gave himself to the Devil, and made a Bond upon the Contract; which that it might not come to the knowledge of any, he laid up in one of his Books; but it pleased God some time after, that another Student wanting that Book upon some occasion, knew not where to get it, at last he remembred that such an one had it

and thereupon went to him, and borrowed it of him; the young man having forgotten that he had put his Bond into it: The other, when he came home, began to turn over the Book, and there met with the Bond; and reading of it, was much affrighted; and not knowing what to do, he went to Dr. *Cramerus*, Profeſſor of Divinity in that Univerſity, to ask his Advice; who wiſhed him to keep the Bond; the other replied, he durſt not; then ſaid the Doctor, *Bring it to me, and I will keep it.* Some few nights after, as the Doctor was in his Study, the Devil came rapping at his Study door, ſaying, *Cramer, Cramer, Give me my Bond for it belongs to me, and thou haſt nothing to do with it*: To whom the Doctor anſwered, *Satan, Satan, Thou ſhalt not have the Bond; thou haſt nothing to do with it; I have put it where thou canſt not fetch it; for it is in my Bible, at the third Chapter of* Geneſis, where theſe words are, *The Seed of the Woman ſhall break the Serpents Head*: Upon which the Devil went his way, taking the Chamber window with him, and the young man never heard of him afterward. *Beards Theatre.*

XI. A young man at *Wittenburg* in *Saxony*, being kept ſhort of Money by his Father, was tempted by the Devil to yield himſelf Body and Soul to him, upon condition to have his wiſhes ſatisfied, and his neceſſities ſupplied; which he, being pinched with want, conſented to, and confirmed it by a Bond, written with his own Blood: But preſently after he began to decay in his bodily health; and being thereupon brought to *Martin Luther*, and by him examined, he at length confeſſed the whole matter to him; which when *Luther* heard, he Aſſembled the whole Congregation together; and all of them joyned together, and prayed for him, whereby the Devil at laſt was forced to bring the Bond, and to throw it into the window amongſt them, bidding the young man to take it to him again. On a time as *Luther* was walking in his Garden, the Devil appeared to him in the likeneſs of a black Boar; but he ſlighting him, and not regarding him, he vaniſhed away. *Luther* likewiſe reſteth us, That when he was lodged in the Caſtle of [illegible], in a Chamber far from any Company, he was

many times molested by noises made by the Devil in his Chamber, and on the Stairs, *But I* (saith he) *Encountred him with that sentence,* Omnia subjecisti pedibus ejus, *Thou hast put all things in subjection under his feet*; and so I laid me down and slept in safety. Another of the *German* Divines in *Luther*'s Time, as he was sitting at his Book in his Study, the Devil appeared looking over his shoulder, which the Minister perceiving, took a piece of Paper, and writ in it, *The Son of God came to destroy the works of the Devil*; and so holding up that Paper, he immediately vanished *Luther, Colloq. Mensal.*

XII. In the Life of Mr. *Richard Rothwell* (a famous Preacher at *Mansfield*, in the County of *Nottingham*, about the year 1627.) we have this remarkable Account, as it was drawn up by Mr. *Stanly Gower* of *Dorchester*: There was one *John Fox*, living about *Nottingham*, who had no more Learning than enabled him to Write and Read; this Man was possessed with a Devil, who would violently throw him down, and take away the use of every Member of his Body, which was changed as black as Pitch, while those Fits were upon him; and then spake with an audible voice within him, which seemed sometimes to sound out of his Belly, sometimes out of his Throat, and sometimes out of his Mouth, his Lips not moving; and thus he continued for a considerable time; many prayers were put up to God for him, and great resort was made to him, especially by several famous Ministers; as Mr. *Bernard* of *Batcomb*, Mr. *Langly* of *Truswell*, and others, betwixt whom and *John Fox* there passed many Papers in Writing, he discovering his Temptations, and they writing him Answers, because he was struck dumb, as ye shall find afterwards. Among the rest Mr. *Rothwell* went to see him and before he came, the Devil told all that were in the House of it, saying, *Yonder comes* Rothwell, *but I will make a fool of him before he goes*; whereupon the People looked out, and saw him coming about a quarter of a mile from the House: As soon as he entred the Room, the Devil said, *Now* Rothwell *is come*, and as some say added, *Thou layest there is no Purgatory, What thinkest thou now? Here is a man [illegible]*

and yet he speaketh: And after a while he said, *Say nothing to me of this man, for I tell thee he is damned*; and he added thereto many fearful Blasphemies.

Rothwell. *Thou art a Lyar, and the Father of Lyes; nor art thou so well acquainted with the mind of God concerning this man, which makes thee thus to torment him; therefore I believe thee not: I believe he shall be saved by Jesus Christ.*

Devil. He is a Murderer, and thou knowest no Murderer must come into Heaven.

Rothwell. *Thou lyest again, for* David *murdered, and is in Heaven; and the Jews with wicked hands crucified the Lord of Glory, yet Christ prayed for them:* And St. *Peter exhorted them to Repentance, that their sins may be blotted out.*

Devil. But this man hath not, cannot, shall not Repent.

Rothwell. *If he had not Repented, thou wouldst not have told him so: but if he have not, I believe God will give him Repentance, and thou shalt not be able to hinder it.*

Devil. Thou art a Murtherer thy self, and yet talkest thou thus?

Rothwell. *Thou lyest again; I have fought the Lords Battels against his known Enemies, the idolatrous and bloody Papists in* Ireland, *Rebels to Queen* Elizabeth *my Sovereign, by whose Authority I bore Arms against them, otherwise I have killed no man.*

Then the Devil swore, and Blasphemed, saying, *thou didst murther one this day as thou camest hither, and there is one behind thee that will justifie it*: upon which Mr. *Rothwell* looking over his shoulder, the Devil set up an hideous laughter, that nothing could be heard for a great while, and then said, look you now, did not I tell you I would make *Rothwell* a Fool? and yet it is true, thou didst murther one this day; for as thou camest over such a Bridge (which he named) there I would have killed thee, and there thy Horse trod upon a Fly, and killed it. It seems Mr. *Rothwells* Horse stumbled at that [illegible] the Devil having power to cause it, though without hurt either to Horse or Man.

Mr. *Rothwell* then said, *Thou hast often beguiled me, I hope God will in time give me wisdom to discern, and power to withstand all thy delusions, and he it is that hath delivered me out of thy hands, and I doubt not will also deliver this poor Man*; The Devil then blasphemed fearfully, and quoted many Scriptures out of the Old and New Testament, both in *Hebrew* and *Greek*, cavilling and playing the critick therewith, and backing his allegations with sayings out of the Fathers, and Poets in their own Language, which he quoted very readily, so that the Company trembled to hear such things from one that understood no learning, and neither moved tongue nor lip all the while: but Mr. *Rothwell* was wonderfully enabled by Divine Power to detect the Devils Sophistry, upon which the Devil said, *What stand I talking with thee, all Men know thou art bold* Rothwell, *and feaxest no body, nor caxest for words, therefore I will talk to thee no more.* This name he carried to his Grave, for the people would say, *This is he whom the Devil called* bold *Rothwell.*

Mr. *Rothwell* turning to the People, said, *Good people you see the goodness of our God, and his great power, though the Devil made a fool of me even now through my weakness, God hath made the Devil dumb now, do but observe how the Man lies, therefore let us go to Prayer, and that God who hath made him dumb, will I doubt not drive him out of this poor man.*

The Devil hereupon raged, blasphemed, and said, and wilt thou go to Prayer, if thou dost, I will make such a noise, that thy Prayer shall be distracted, and thou knowest God will not hear a distracted Prayer; but thou hast got a device, because thou wilt not be distracted, thou shutteſt thy Eyes in Prayer, (for so he always did) but if thou pray, I will pull out thy Eyes.

Rothwell. *I look to find thee as great an Enemy in this duty now, as I have done heretofore, but I fear not thy threats, I know thou art limited, God heareth the Prayers of the upright, and hath promised to give his Spirit to supply infirmities, therefore in confidence of his promise, and powerful assistance of his Spirit, and in the name and intercession of his Son Jesus Ch[illegible] we will go to Prayer*: and accordingly they did so, *Rothwell* kneeling by the Bedside where the poor [illegible]

lay; the Devil for above a quarter of an hour made a most horrible noise: however Mr. *Rothwells* voice was louder than his,and a while after the Devil roared even at the very face of Mr. *Rothwell* wherewith the Body of the man moved, and the hand was held up which was the first time he stirred;Mr.*Rothw.*took the hand,& held it down with much ease, two men being scarce able to hold the other hand;yet Prayers were still continued;& at length the Devil lay silent in the Man and soon after departed out of him, the Man then fetched several deep sighs, insomuch that they thought he had been dying, but his colour suddenly returned to him,and the use of all his Members, Senses, and understanding, and at the next Petition,to the Glory of God,and amazement,but comfort of all the company, he said *Amen*; and so continued to repeat *Amen* to every Petition: Prayers are hereupon now turned into Thanksgivings, wherewith the Company concluded.

After which, *John Fox* said, *good Mr.* Rothwell *leave me not I shall not live long,for the Devil tells me he will choak me with the first bit of meat that I eat*,Mr.*Rothwell* answered, *Wilt thou believe the Devil that seeks thy destruction, before thou wilt trust in God through Jesus Christ, that seeks thy Salvation; hath not God by his Almighty Power dispossessed him,had he had his will,thou hadst been in Hell before now? but he is Lyar,and as he is not able to hinder thy Souls life,so neither shall he be able to destroy the life of thy Body, wherefore get me something* (saith he) *ready for him, and I will see him eat before I go, and will beg a blessing upon it.*

When it was brought, *Eat* (saith Mr. *Rothwell*) *and fear not the Devil*,and urged him to eat, as being a means appointed byGod to preserve life,and quoted the example of *Jairus*'s Daughter,whom our Saviour after he had restored her to life,*Commanded to give her meat*, St.*Luke* 8. 55. With much ado,and great trembling,at last he took and eat; *look you* (says Mr. *Rothwell*) *you all see that the Devil is a Lyar,the first bit hath not choaked him, nor shall the rest.* Mr. *Rothwell* then left him, after which he was struck dumb for three years together, and continued to be tempted,though no longer possessed. At length by

Prayer likewise, which was instantly put up to God for him, his mouth was opened, and his speech restored to him at that very instant, when a Minister praying for him in the Congregation, where he was present, used this expression, *Lord open thou his mouth, that his lips may shew forth thy praise*; to which he presently answered *Amen*, and so continued to speak, and lived religiously and virtuously to his dying day, *Clarks Martyrol. 2. p. 1.*

XIII. In the year 1323. *Frederick*, D. of *Austria*, who was chosen Emp. against *Lewis*, was overcome by *Lewis* in a great Battel, and sent to be kept Prisoner in a strong Castle: it fell out afterward, that a Magician coming into *Austria*, to *Leopold* his Brother, promised that by his Art and the assistance of his Spirits, he would free *Frederick*, and within the space of an hour, bring him into his presence, if he would give him a good reward; the Duke replied, *That if he performed his promise, he would worthily reward him.* The Magician placed himself together with *Leopold* in a Circle, and by Conjurations called up that Spirit that was wont to obey him, who appearing in the shape of a man, he commanded that he should speedily go and free *Frederick* and bring him to him into *Austria* without hurt; the Spirit answered, *I shall willingly obey thy Commands, if the Captive Prince will come with me*; this said, the Spirit flew into *Bavaria*, and in the form of a stranger came to the Prince, to whom he said, *If thou wilt be freed from thy captivity, mount this Horse, and I will carry thee safe into* Austria, *to* Leopold *thy Brother*; *who art thou* said the Prince? *Ask me not* (said the Spirit) *who I am, for that is nothing to the purpose*; *but do as I desire, and I will perform what I say:* Which heard, a certain horrour seized upon the Prince, though otherwise a man of a bold spirit, so that blessing himself, the Horse disappeared and returned to the Conjurer, by whom he was chid for not bringing with him the Prisoner, he told him all that had passed: At last *Frederick* was freed out of Prison, and confessed that upon the same day the same thing had happened to him: But *Leopold* (saith *Cuspinianus*) was so affrighted with the Spirit he had seen that within a while after he died. *Cuspinianus Hist. Austr.*

XIV. In a Treatise called *Speculum Historiæ*, we have this strange Relation; an old Witch who had been very famous in her time for her Inchantments, kept a Jackdaw, which at a certain time spoke; at which the Woman let fall her Knife as she was at Dinner, and grew extream pale, and at length after many sighs and groans, she broke forth into these words, *This day, my Plough is come to its last period, and I shall certainly suffer some great evil:* Whilst she thus spoke a Messenger brought word that her Son was dead; upon which news she fell immediately sick; and sending for her other two Children, who were a Monk, and a Nun, she with abundance of tears spake thus to them; *I have by my wretched Fate followed Witchcraft these many years, and have given my Self Body and Soul to the Devil, who, as he was the Author of this my wickedness, by perswading me to it, so he will likewise be the punisher thereof, I desire you therefore that you would not cease to pray for me while I am alive, for I doubt the destruction of my Soul is irrevocable: You shall also sew up my Body in a Buck-Skin, and put it into a stone Coffin, making fast the top with Lead, and besides, you shall bind it with three great Chains, and if I lye secure three days, the fourth you shall bury me: Moreover, let there be sung and said for me Psalms and Prayers, for fifty nights.* All these things her two Children performed, but it prevailed nothing, for the first two nights when the Monks began to sing Hymns about the Body, the Devils opened the Church doors, which were shut with a great Bar, and broke two Chains, but the middlemost remained whole, the third night the noise of those Demons, who came to fetch the Body, was so great, that the very Foundation of the Church was shaken: But one Devil more terrible in shape than the rest, broke open the door, and went toward the Coffin, commanding the Body to arise, which answered *I could not for the Chain, Thou shalt be delivered* (replyed the) *from that hindrance*, and going to the Coffin, he broke the Chain, and with his foot thrust off the covering, then taking the Woman by the hand, he led her out of the Church in the presence of them all, to the door, where

ſtood a black Horſe ready, and proudly neighing, upon which the Woman was placed, and all the Company of Devils went away with her through the Air, their noiſe being ſo great, that the Inhabitants thereabouts were no leſs aſtoniſhed than the beholders, *Spe. Hiſt. lib. 26.*

XV. About the year 1644, the Lord *Grandiſon*, a *Scottiſh* Nobleman, took up his Habitation for ſome time at *Berwick* upon *Tweed* and brought his Family with him, in which, among others, was the Steward of his Houſe, who was a very Religious Man, but was then very much afflicted in mind: Among others, Mr. *Robert Balſom*, a very zealous Miniſter in thoſe parts, came to viſit him, and for the preſent ſomewhat ſatisfied him; but two or three dayes after, being again ſorely afflicted, Mr. *Balſom* was ſent for, who finding him very much weakned by the violence of this diſtemper of mind, began to ſpeak comfortably to him, but perceiving he could faſten nothing upon him, he whiſpered to him in his Ear to this purpoſe, *I doubt there is ſomething within, which you would do well to diſcover:* Hereupon the Man's Tongue ſwelled immediately, and came out of his mouth, ſo that he was not able to ſpeak, Mr. *Balſom* continued to diſcourſe with him, till at length, to the aſtoniſhment of all that were in the Room (who were many, and ſome of them Perſons of good Quality) a ſhrill voice was heard, as coming out of his Throat, without any motion of his Tongue, ſaying, *What doſt thou talk to him of Promiſes, and Free Grace? He is mine*; Mr. *Balſom* apprehending it to be the voice of the devil, replyed, *No Satan, thou doſt not know any man to be thine while there is life in him.*

Satan. But this is a notorious wicked wretch, and therefore he is mine.

Balſom. *Yet the Blood of Jeſus Chriſt cleanſeth us from all ſin.*

Satan. If God would let me looſe upon you, I ſhould find enough in the beſt of you to make you mine.

Balſom. *But thou art bound Satan*; and ſo turning himſelf to the ſtanders by, he ſaid with a cheerful countenance, *What a gracious God have we that ſuffers his Sa-*

tan to have his will upon us ! The devil hereupon began to curſe, ſwear, and to blaſpheme the Bleſſed Trinity in a moſt fearful and horrible manner ; to whom Mr. *Balſom* ſaid, *The Lord rebuke thee Satan.*

Satan. But this Man is mine, for he hath given himſelf to me, and ſealed it with his own Blood.

Balſom. *I do not believe that the Father of Lyes ſpeaketh Truth, and I do believe, how confident ſoever thou art, that thou wilt loſe thy hold before to morrow morning :* The devil then continued to curſe and ſwear abominably, and ſaid, How canſt thou endure to hear thy God thus blaſphemed ? I will never give over blaſpheming as long as thou ſtayeſt in the Room.

Balſom. *I will pray for the Man.*

Satan. Wilt thou pray for a Man that is damned ?

Balſom. *I will go home and pray for him, and get all the force I can in the Town to joyn with me.* After this there being no voice any more heard, Mr. *Balſom* went home about Eleven of the Clock at night, where he found in his Houſe divers Chriſtian Friends, which he intended to have ſent for, waiting for him, and upon the ſight of them, he ſpoke to this purpoſe, *Friends, I wonder at the Providence of God in bringing you hither at this time ; for otherwiſe I muſt have ſent for you*; and ſo declaring to them what had befallen the afflicted Perſon, he deſired them to joyn their Prayers with his on his behalf ; which they continued for ſome part of the night : And the next morning Mr. *Balſom* going to viſit him again, found him in a very comfortable condition, and asking him how he did, he anſwered, *Through the Goodneſs of God I have overcome Satan, and am now as full of Comfort as I was before of Trouble :* Thus he continued cheerful (though very weak) all that day, and the next morning died, no diſeaſe being apparent on him. *Clarks Martyr.*

XVI. Strange is the Relation of the devil of *Maſcon* in *France*, it is tranſlated by Dr. *Peter du Moulin* at the Requeſt of the Honourable *Robert Boyle* Eſquire, who was fully ſatisfied of the certainty and reality thereof ; that in the year 1612. one Mounſieur *Perreaud*, a [illegible] Minister, being from his own Houſe one [illegible]

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his Wife being in Bed, and in her first sleep, was awakened by the noise of her Curtains, which were drawn violently, her Maid lying in the same Room, arose, and went to see what was the matter, but could discern nothing: The night following the Maid lying with her Mistress, presently after they were in Bed, they felt something that pulled off their Blankets, hereupon the Maid arose, intending to go into the Kitchen, but found the Chamber door bolted on the outside, so that she could not get out till she had called a Boy that lay near, to unbolt the door. coming into the Kitchen, and lighting a Candle, she found the Pewter and Brass thrown all about the Room, which both that, and the night following, made a very great confused noise: Mr. *Perreaud* coming home, was told of all this, and before he would go to Bed, he carefully searched every corner of the House, and set Bolts and Barricadoes to all the doors and windows, stopping every Cat-hole in the doors, and left nothing that might cause suspicion of Imposture, and so went to Bed, scarce was he in his Bed when he heard a great noise in the Kitchin, as the rowling of a Billet, thrown with great strength, and also a knocking against a Partition of Wainscot, and things thrown against the Wainscot; and Musick was made with a Brass Cullender, upon this Mr. *Perreaud* rose, took his Sword, and went into the room where the noise was, but found nothing. Next morning Mr. *Perreaud* made it known to the Elders of the Church, and also to Mr. *Francis Tornus*, a Royal Notary, after which the Notary and some others sat up with him every night till midnight, during that affliction. The first night they came, and several others, all was quiet, but *September* 20. about nine a clock, in the presence of them all the devil began to whistle three or four tunes with a loud, and shrill tone, & presently spake (though somewhat hoarse) which seemed to be about three or four steps from them, singing a little tune of five notes, which Birds are taught to whistle, and after he often repeated this word *Minister*, *Minister*, then said Mr. *Perreaud*, *get thee from me Satan, the Lord rebuke thee*; but continuing to repeat the

word *Miniſter*, Mr. *Perreaud* ſaid, *Yes indeed I am a Miniſter, a Servant of the living God, before whoſe Majeſty thou trembleſt*; the devil replied, *I ſay nothing to the contrary, Mr. Perreaud* ſaid, *I have no need of thy Teſtimony*; yet did he continue to repeat the ſame, then he endeavoured to transform himſelf into an Angel of Light, ſaying over very loud the Lords Prayer, the Creed, the Morning and Evening Prayers, and the X Commandements, but he always clipt, and left out ſome part of them, he alſo ſung with a loud and audible voice the 81 Pſalm, then he related many things concerning Mr. *Perreauds* Family, as that his Father was poyſoned, naming the man that did it, and the reaſons why, and the place and manner of it; he further ſaid, *That very night he came from* Pais de Vaux; *and had paſſed through the Village of* Allancogne, *that at the door of Mr.* Perreauds *elder Brothers Houſe, he had ſeen him with* Mr. du Pau, *Miniſter of* Thoiry, *who were ready to go to ſupper together, and that they were Neighbours, and dear friends, that he had ſaluted them, and asked them whether they would command him any ſervice to* Mr. Perreaud, *becauſe he was going to* Maſcon, *that they were very kind to him, and deſired him to remember their love to* Mr. Perreaud, *and invited him to drink with them*, to this Mr. *Perreaud* replyed, *Thou wicked feind, if they had known thee, they would not have been ſo kind to thee*, Mr. *du Pau* afterward told Mr. *Perreaud* that he remembred very well that at that very time, a man of a ſtrange ſhape came riding on a very lean Horſe that hung down his head, and ſpoke to them to that purpoſe.

The devil told them alſo of another brother of Mr. *Perreauds*, living in the vale of the *Lake de Joux*, who one day, when ſome of their Kindred came to viſit him, to give them ſome divertiſement, carried them upon the Lake, upon a float of Wood, and that preſently a ſtorm aroſe, which overturned the float, and almoſt drowned them all, which ſtorm he affirmed to be of his own raiſing: he then told them alſo that the Man and his Wife, who had lived formerly in Mr. *Perreauds* houſe being fallen out, the Wife took her time, when her Husband was going down into his Shop, and puſhed him

with ſuch violence, that her Husband fell down ſtairs ſtark dead, and that ſhe going down a back pair of Stairs preſently called her Servants, who finding their Maſter, judged him to dye of ſome ſudden diſeaſe : Another time the Devil told one that was preſent, of ſuch private and ſecret things, that the Man affirmed never to have told to any one, and thereupon he judged that the Devil knew his thoughts; then he began to mock God, and all Religion, and ſaid *Gloria Patri*, but skipped over the ſecond Perſon, and made a foul, horrible, and deteſtable equivocation upon the Third Perſon of the Bleſſed Trinity; he alſo deſired them earneſtly to ſend for Mr. *Du Chaffin*, the *Popiſh* Prieſt of St. *Stephens* Pariſh, to whom he would confeſs himſelf, and to deſire him that he would not fail to bring Holy Water along with him, *for that* (ſaid he) *would ſend me packing preſently*; and there being a fierce Dog in the Houſe, the Devil ſaid, *You wonder that the Dog barks not at me, when I make all this noiſe, it is becauſe I made the ſign of the Croſs upon his head.*

Then he fell a ſcoffing and jearing, ſaying, *That he was one of thoſe who ſcaled the walls of* Geneva, *and that the Ladder breaking, he fell from the wall into the Ditch, where he was like to be eaten up with the Frogs*, and then he imitated their croaking; he ſaid alſo, *that Father* Alexander, *a Jeſuit, ſtood at the foot of the Ladder, encouraging the Savoyards to go up boldly, aſſuring them that they ſhould take the City, and thereby win Paradiſe, and that when the thirteen that were got upon the wall, and were taken by them of* Geneva, *were led to the Gallows, the Women of the City ſaid to the Hangman, Courage Tabaſcu*; thou ſhalt have mony to drink. Then ſpeaking of *Pais du Vaux*, he ſaid it was a Country where they made goodly Carbonadoes of Witches, and at that he laughed very loud.

He jeſted much with one *Michael Repay*, and told him he ſhould go with him, and be a Souldier under the Marqueſs of St. *Martins*, *what* (ſaid *Repay*) *ſhould I go to war with ſuch a Coward as thy ſelf*, who confeſſeſt that thou didſt fly at the *Scalado* of *Geneva*; the Devil anſwered, *And do you think that I would go to be hanged with my Comrades, no, I was no ſuch fool*; At another time he told them

in a faint and mournful tone that he had a mind to make his will, for he muſt needs go preſently to *Chamberey*, where he had a Law-ſuit, and that he might dye by the way, and therefore he bid the Maid to go for Mr. *Tornus*, the Notary, and declared to him what legacies he would leave, and to one preſent he ſaid, *he would bequeath five hundred pound*, but he anſwered, *I will have none of thy Mony, thy Mony periſh with thee*; he named another to be his heir general, who alſo anſwered, *That he would not accept of the Inheritance*, whereupon the Devil replyed, *I will free thee from it for ſix pence, and a piece of Bread.* As he was once ſpeaking, a man who uſed to be preſent, ruſhed into the place, whence the voice ſeemed to come, and ſearched it ſtrictly, as many had done before him, but found nothing, except ſeveral odd things which he brought forth, and among them a ſmall bottle, at which the Devil fell a laughing and ſaid to him, *I was told long ſince that thou waſt a Fool, and I ſee now thou art one indeed, to believe that I am in the bottle*; *I ſhould be a fool my ſelf to get into it, for ſo I might be catched by ſtopping the bottle with once finger*; He was once very angry, becauſe Mr. *Perreaud* ſaid to him, *Go thou curſed into everlaſting Fire, prepared for the Devil and his Angels*, whereupon he replyed, *Thou lyeſt, I am not curſed, I hope yet for Salvation, by the Death and Paſſion of Jeſus Chriſt.*

He threatned Mr. *Perreaud*, what he would do to him, as that when he was in bed, he would pluck off the blankets, and pull him out of the bed by the feet; Mr. *Perreaud* anſwered, *I will lay me down, and ſleep, for the Lord maketh me to dwell in ſafety, thou canſt have no power over me, but what is given thee from above*, whereupon he ſaid, *it is well for thee, it is well for thee*, the Devil at laſt confeſſed, *That he could not prevail againſt them, becauſe they did too much call upon the name of God*, and indeed it was obſerved that as often as they kneeled down to Prayer, the Devil left talking, and often ſaid, *While you are at your Prayers, I'l go take a turn in the Street*, but no ſooner was Prayer ended, but he uſed to begin as before, urging them to talk with him, which courſe he continued till the 25th of *November*, at which time he ſpake theſe his

last words, *Alas, Alas,* I *shall speak no more:* after which he was never heard to utter any word.

Mr. *Perreaud* told Mr. *Du Moulin*, that a grave Divine once coming to his house, and hearing the Devil speak profanely, rebuked him sharply for it, whereupon the Devil answered, *Minister, you are very holy and zealous in this Company, but you were not so, when you were singing such a bandy song, in such a Tavern*, and then the Devil sung the same song before them all: the Divine said, 'It's true 'Satan, I have been licentious in my younger years, but 'God of his mercy hath given me repentance and pardon 'for it, but for thy part thou art hardned in sin, and 'shalt never have repentance and pardon. He spake also of those that professed the Reformed Religion in *France*, saying, 'O poor *Hugonots*, you shall have much to suffer 'within a few years, O what mischief is intended against you.

An Officer, who was a Papist, belonging to a Court of Justice came out of curiosity to Mr. *Perreauds* House, and hearing that the Devil foretold future things, & some secrets, he would needs question him about many matters, but Mr. *Perreaud* desired him to forbear, representing to him both the sin and danger of it: the Lawyer rejected his Council with scorn, bidding him Teach his own flock, and let him have the Government of himself, and so proceeded to propound several questions to the Devil, as about absent Friends, private business, News, and State-Affairs, unto all which the Devil answered him, and then added, 'Now Sir I have told you all that you have 'demanded of me, I must tell you next what you de- 'manded not, that at this very time you are propound- 'ing these questions to the Devil, such a man (whom he 'named) is doing your business with your Wife; and then he further discovered many secret, and foul pra- ctises of the Lawyer, which shewed his dishonesty; neither was this all; for in conclusion the Devil told him, 'Now Sir let me correct you for being so bold as 'to question with the Devil, you should have taken the 'Ministers safe Counsel. Then upon a sudden the whole Company saw the Lawyer drawn by the Arm into the

midst of the Room, where the Devil whirled him about, and gave him many turns with great swiftness, touching the ground only with his Toe, and then threw him down upon the floor with great violence, and being taken up, and carried to his house, he lay sick and distracted a long time after.

It seems at this time Satan was let loose in *France*, for about the same time the Devil appeared at *Lyons* in the shape of a fine Gentlewoman, to the Lieutenant of the Knight of the Watch, called *La Jacquiere*, and to two others of his Companions, which three had carnal knowledge of her, and thereby came to a most Tragical and fearful end. At the same time a Person of Quality at *Paris*, had Cohabitation with the Devil in the shape of a beautiful Lady, who being visited by some Justices and Physicians, was found to be the Body of a Woman hanged some few dayes before: And at this time the Prisons in *Mascon* were filled with a great number of Men and Women, young and old, all Indicted of Witchcraft, who appealed to the Parliament at *Paris*; and as they went thither under a Guard, a Coach met them, and in it one like a judge, who asked the Captain what Prisoners he conducted; the Captain having satisfied him, he called to one of them by name, saying, *How now*! *Art thou one of them too? Fear nothing; for neither thou, nor any of thy Company shall suffer*: And these words proved true; for soon after they were all released.

Likewise about the same time a Girl at *Mascon*, of about thirteen years old, who was Daughter to one of the Chief Citizens, lying with the Maid, perceived that she absented her self many times in the night, and therefore asked her whence she came? the Maid answered, *That she came from a place where there was good Company, gallant Dancing, and all kind of Sport and Merriment*: The Girl desired the Maid to bring her also to that place; and accordingly she anointed her, and made her do the Ordinary Ceremonies prescribed by the Devil to Witches; after which the Girl was carried up into the Air; but seeing her self above the Convent of the *Capuchin* Fryers, she called upon God for help, who casted

the Devil to lay her down in the Fryars Garden about midnight: The *Capuchins* hearing her lamenting voice went to her, to whom ſhe related theſe Paſſages, whereupon two of them ſecretly conducted her to her Fathers Houſe. At the ſame time alſo the Devil haunted the houſe of a Woman-Baker in *Maſcon*, in the ſhape of a Man with a Red Cap on his head, and would often look out of the Window by Moon-light, and was ſeen by many. Alſo the Devil kept a great ſtir in St. *Stephens* Church in *Maſcon*, overturning divers Graves, which many reſorted to ſee. He did the like alſo in the Church of St. *Alban*, at the ſame time: And in a Widows Houſe not far from *Maſcon*, he did much hurt, for three months together letting out the Wine in the Cellar, and beating ſeveral Perſons outragiouſly: And among others a Lock-Smith, who coming drunk into the Houſe, gave many ill and threatning words to the Devil, who preſently took one of the Andirons, and therewith grievouſly beat him, till in great haſte he run away out of the Houſe.

The ten or twelve laſt dayes the Devil threw ſtones about Mr. *Perreauds* Houſe continually, from morning to evening, and in great quantity ſome of them of two or three pounds weight: One of thoſe laſt dayes Mr. *Tornus* went to Mr. *Perreauds* Houſe, to know whether the Devil was there ſtill; and whiſtling ſeveral tunes, the Devil ſtill anſwered him in the ſame; then the Devil threw a ſtone at him, which falling at his feet, he took up, marked it with a Coal, and threw it into the back ſide of the Houſe, and preſently the Devil threw it at him again; when he took it up, he found it very hot, whereupon he ſaid, *That he believed it had been in Hell ſince he kindled it firſt.* The 22th. of *December* the Devil went quite away; and the next day a great Viper was ſeen going out of Mr. *Perreaud's* Houſe; which being diſcovered by ſome Nailors that lived by, they ſeized it with long Pincers, and carried it all over the Town crying, *Here is the Devil that came out of the Miniſters Houſe*, and then left it with one Mr. *Clark*, an Apothecary and it was found to be a True and Natural Viper; a Serpent

rarely ſeen in thoſe Countries. All the while the Devil haunted Mr. *Perreauds* Houſe, God ſuffered him not to do the leaſt hurt either to their Perſons or Goods.

This is a brief Account of ſome particulars, the Narrative whereof was drawn up more at large by Mr. *Perreaud* himſelf, a Reverend and Religious Divine, and is atteſted by ſo many, and thoſe ſuch credible Witneſſes, as the Truth of it cannot rationally be queſtioned by any.

Conſidering therefore the notable Pranks played by the Devil and his Diſciples, it might ſeem ſtrange that there is no more hurt done in the world, did we not remember that their Power, and that of their Black Maſter himſelf alſo is ſo limited and reſtrained by a Superiour hand of Goodneſs, that he cannot perform what his malice would prompt him to commit; and for thoſe who are reſolved not to believe (or at leaſt pretend not to believe) that there are Spirits, or any ſuch Apparitions or Poſſeſſions as we have before related, becauſe they have neither ſeen, nor been ſenſible of any ſuch matter, I ſhall conclude with this ſhort but True Account.

XVII. In the year 1599, there lived at *Loim*, in the Dutchy of *Gulick*, a certain damſel called *Helena*, that was poſſeſſed by the devil, whom the *Popiſh* Curate of the Place undertook to eject; but when he had uſed many Charms to caſt him out, and all to no purpoſe, being in a great rage, he ſpoke to the devil in Latin ſaying, *If thou haſt any Power to enter into a Chriſtians Body, depart out of the Damſel, and enter into me:* To whom the Devil anſwered, *Quid mihi opus eſt eum tentare quem noviſſimo die jure optimo poſſeſſurus ſum, What need* I *tempt him whom by good right* I *ſhall be ſure to enjoy at the laſt day? Chaffon. Loci Commun.*

CHAP.

CHAP. III.

Remarkable Predictions and Presages of approaching Death; and how the Event has been answerable: With an account of some Appeals to heaven in case of Injustice from Men, and what hath followed thereupon.

HIstorians have made observation, that there have seldom been any remarkable Revolutions in the Fortunes of considerable Places or Persons, but that there were certain Previous Presages, and Presignifications thereof: And though some of them may seem to be only casual and accidental, and afterwards adapted to the occasion by the Ingenuity of others; yet there want not many notable Instances of such as may seem to be sent on purpose from Heaven with no obscure intimations of what Divine Providence was about to bring to pass in the places, or upon the persons where they happened.

It is likewise very observable, that when men who sit in the place of God, shall through corruption or malice wilfully prevaricate, and knowingly and presumptuously oppress the Innocent, in such cases the supream Judge oftentimes reserves the decision of the cause to be made at his own Bar; and thereupon hath inspired the injured persons to give their Oppressors a summons of Appearance, which they have not been able to avoid, though they have sometimes been told of the Affixed dayes wherein their Destiny should happen: Of both these kinds we shall briefly recite several very wonderful Examples from Authors of undoubted Reputation.

I. *Josephus* sets down this as a Prodigy presaging the Destruction of the *Jews*; There was, saith he, one *Jesus*

the Son of *Ananias*, a Country-man of mean Birth, who four years before the Siege of *Jerusalem* (at a time when all was in deep Peace and Security) coming up according to the Custom, to the *Feast of the Tabernacles*, began upon a sudden to cry out and say, *A Voice from the East, a Voice from the West, a Voice from the four Winds, a Voice against Jerusalem, and the Temple, a Voice against Bridegrooms and Brides, a Voice against all the People*: Thus he went about all the narrow Lanes, crying night and day; and being apprehended and scourged, he still continued the same Language, even under the very strokes, without any other word; whereupon they supposing it some Divine Motion (as in deed it was) brought him before the *Roman* Prefect; and being by his command again wounded with whips, and his flesh torn to the bones, he neither shed one tear, nor entreated for mercy; but to every blow in a most lamentable, mournful tone cryed out, *Wo, Wo to* Jerusalem: This he continued to do till the time of the Siege, even for seven years together; and at last to this common saying of, *Wo to the City, the People, the Temple*, &c. he added, *Wo likewise to my self*; and immediately a stone from the Battlements fell down upon him, and killed him. *Josephus Hist. Jews, lib. 7.*

II. I have spent some inquiry, saith Sir *Henry Wotton*, whether the Duke of *Buckingham* had any ominous presagement before his end, wherein though ancient and modern Stories have been infected with much vanity, yet often times things fall out of that kind, which may bear a sober construction, whereof I will glean two or three in the D. case. Being to take his leave of the Bishop of *Canterbury* (then of *London*) after courtesies of course had passed between them, *My Lord* (saith the Duke) *I know your Lordship hath worthily good access to the King our Soveraign, let me pray you to put His Majesty in mind to be good* (*as I no ways distrust*) *unto my poor Wife and Children*; at which words, or at his countenance in the delivery, or at both, the Bishop being somewhat troubled, took the liberty to ask him whether he had ever any secret bodement or presage in his mind; *No* (said the Duke) *but I think some adventure may kill me as well as another man.*

The very day before he was slain, feeling some indisposition of body, the King was pleased to give him the honour of a visit, and found him in his bed, where after much serious and private conference, the Duke at His Majesties departing, imbraced him in a very unusual, & passionate manner, and in like sort his Friend the Earl of *Holland*, as if his Soul had divined he should see them no more; which infusions toward fatal ends, have been observed by some Authors of no light Authority. On the very day of his death, the Countess of *Denbigh* his Sister, received a letter from him, whereunto all the while she was writing her answer, she bedewed the Paper with her tears; and after a bitter passion (whereof she could yield no reason, but that her dearest Brother was to be gone) she fell down in a swound; her said Letter ended thus; *I will pray for your happy return which I look at with a great Cloud over my head too heavy for my poor heart to bear without torment, but I hope the great God of Heaven will bless you*; The day after his murder the Bishop of *Ely* (her devoted Friend) who was thought the fittest preparer of her mind to receive such a doleful accident, came to visit her, but hearing she was at rest, he attended till she should awake of her self, which she did with the affrightment of a dream; her Brother seeming to pass through a Field with her in her Coach, where hearing a sudden shout of the People, and asking the reason, it was answered, to have been for joy that the Duke of *Buckingham* was sick; which natural impression she had scarce related to her Gentlewoman, before the Bishop was entred into her Bedchamber for a chosen Messenger of the Dukes most sudden death. *Wottons Remains.* The Continuator of *Bakers* Chronicle, mentions several other Presages of this Dukes untimely end; as that his Picture fell down in the High Commission Chamber, at *Lambeth*, on the same day that Doctor *Lamb*, his great Favourite, was slain in the City of *London* for a Conjurer; also that the Lady *Davis*, who was reputed a great Prophetess, had in *June* foretold that the Dukes fatal time would not come till *August*; and lastly, that one Mr. *Towson*, an Officer of the Custom-house, was charged

by a Phantasme, or Spirit like the Dukes Father, to tell him, *That if he changed not his Courses, he would shortly become a great Fairing to the City of London*, which afterward was thought accomplished by his death, which happened *Aug.* 23. 1628. and the day before *Bartholomew* Fair which was occasioned by the treachery of *John Felton*, who waiting upon the Duke at *Portsmouth*, gave him with a back blow, a deep wound in his left side, which the Duke himself pulling out, sunk under the Table in the room, and immediately expired; one thing in this enormous accident (saith Sir *Henry Wotton*) is I must confess to me beyond all wonder, as I received it from a Gentleman of Judicious, and diligent observation, and one whom the Duke much favoured; That within the space of not many minutes after the Dukes fall, and removal of the body into the first room, there was not a living creature in either of the Chambers near the Body, no more than if it had lain in the Sands of *Ethiopia*, whereas commonly in such cases, you shall note every where a sudden conflux of People to the place to hearken and see; but it seems the horrour of the fact stupified all Curiosity. *Reliquiæ Wottonianæ.*

III. In the Reign of King *Henry* the Eighth, there was one Mr. *Gresham*, a Merchant of *London*, who was sailing homeward from *Palermo*, a City in *Sicily*, wherein was dwelling at that time one *Antonio*, sirnamed *The Rich*, who had at one time two Kingdoms morgaged to him by the King of *Spain*; Mr. *Gresham* crossed by contrary winds, was constrained to anchor under the Lee of the Island of *Strombulo*, where was a burning Mountain: Now about the Mid-day, when for a certain space the Mountain used to forbear sending forth flames; he with Eight of the Sailors ascended the Mountain, approaching as near the Vent as they durst; where amongst other Noises, they heard a voice cry aloud, *Dispatch, Dispatch, the Rich* Antonio *is coming*; terrified herewith, they hasted their return, and the Mountain presently vomited out fire; and from so dismal a place, they made all the haste they could; but desiring to know more of this matter (since the Winds still thwarted their course)

they returned to *Palermo*, and forthwith inquiring for *Antonio*, they found that he died about that very Instant (so near as they could compute) when that voice was heard by them; Mr. *Gresham* at his return into *England*, reported this to the King; and the Mariners being called before him, confirmed the same on their Oaths. This wrought so deep an impression upon Mr. *Gresham*: that he gave over all Merchandizing, and distributed his Estate, partly to his kindred, and partly to good uses, retaining only a Competency for himself, and so spent the rest of his dayes in a solitary devotion. *Sandies Travels, lib.* 4.

IV. It is a very memorable thing which (from the mouth of a very credible Person, who saw it) *George Buchanan* relates concerning *James* the Fourth King of *Scotland* who intending to make a War with *England*, a certain Old man, of a very venerable Aspect, and clad in a long Blew Garment, came to him at the Church of St. *Michaels* at *Linlithgow*, while he was at his devotion, and leaning over the Canons Seat where the King sate, said, *I am sent unto thee, O King! to give thee warning that thou proceed not in the War thou art about, for if thou do, it will be thy Ruine*: And having so said, he withdrew himself back among the multitude: The King after Service was ended, enquired earnestly for him, but he could no where be found, neither could any of the standers by feel or perceive how, when, or where he passed from them, having as it were vanished in their hands; but no warning could divert his destiny, which had not been destiny if it could have been diverted. His Queen also had acquainted him with the Visions and Affrightments of her sleep, that her Chains and Armlets appeared to be turned into Pearl; that she had seen him fall from a great Precipice; that she had lost one of her Eyes: But he answered, *These were but Dreams arising from the many thoughts and cares of the day*; and therefore marched on and fought with the *English*, and was slain in *Floddon Field*, with a great number of his Nobility, and common Souldiers, upon *Sept.* 9. 1513. *Bakers Chronicle.*

V. The

V. The Lord *Hastings* was arrested by *Richard* the Third (called Crook-back) because he would not joyn with him against the young King *Edward* the Fifth, and in making *Richard* King, who was already Protector: And being charged with High Treason, *Richard* wished him to make haste to be confessed, for he swore, by St. *Paul* (his usual Oath) *That he would not touch Bread or Drink till his head was off*, whereupon he was led forth unto the Green before the Chappel within the *Tower*, where his Head was laid upon a log of Timber, and there stricken off. In this man's death we may observe how inevitable the blows of destiny are, for the very night before his death, the Lord *Stanly* sent a secret Messenger to him at midnight, in all haste, to acquaint him with a dream he had, in which he thought that a Bore with his Tushes so goared them both in the heads, that the blood ran about their shoulders: And because *Richard* Protector, gave the Bore for his cognizance in his Arms, the dream made so fearful an impression upon his heart, that he was throughly resolved to stay no longer, and had made his Horse ready, desiring the Lord *Hastings*, by all means, to go with him presently thereby to be out of the danger before day-light: But the Lord *Hastings* answered the Messenger, *Good Lord! doth your Master lean so much to such trifles, to put such faith in Dreams, which either his own Fear fancieth, or else do rise in the nights rest by reason of the days thoughts; Go back therefore to thy Master, and commend me to him, and pray him to be merry, and have no fear for I assure him, I am as sure of the man he thinketh of, as of mine own head*: The man he meant was one *Catesby*, who deceived him, and was himself the first mover to rid him out of the way: Another warning he had the same morning, in which he was beheaded, his Horse twice or thrice stumbled with him, almost to falling, which though it often happen to such to whom no mischance is towards, yet hath it of old been observed to be many times a foregoing token of some great misfortune, *Bakers Chronicle.*

VI. There was an *Italian* called *David Rifio*, who had followed the Ambassador of *Savoy* into *Scotland*, and in

hope of bettering his Fortune, gave himself to attend the Queen *Mary*, at first in the Quality of a Musician, afterward growing into more favour, he was admitted to write her *French* Letters, and in the end was preferred to be Principal Secretary of State, had only the Queens Ear, and Governed all Affairs at Court: Yea to that excess of Pride and Arrogancy was he grown, that he would out-brave the King in his Apparel, in his Houshold-furniture, in the number and sorts of his Horses; and indeed in every thing else. This man had warning given him more than once by *Joh. Damiot* a *French* Priest, who was thought to have some skill in Magick, to do his business, and be gone, for that he could not make good his part, nor stand against those that opposed him, to whom he answered disdainfully, *The* Scots *are given more to brag than fight.* Some few dayes before his death, being warned by the same Priest, to take heed of the Bastard, he replyed, *That whilst he lived, he should not have credit, nor Power enough in* Scotland *to do him hurt*; for he thought the Earl of *Murray* to be the man of whom he was advertised to take heed, but being found one day in the Queens Bed-Chamber, the first stroke was given him by *George Douglas*, base Son to the Earl of *Angus*, after whom every man inflicted his wound till he was dispatched, this was in the year 1565. *Spotswood Hist. of Scotland.*

VII. *Dr. Heylin* in the Life of *William Laud*, Arch-Bishop of *Canterbury*, mentions these as the strange Presages of his fall and death. On *Friday* night the 27th. of *Decemb* 1639. there happened such a violent Tempest, that many of the Boats which were drawn to Land at *Lambeth*, were dasht one against another, and broke to pieces, the Shafts of two Chimneys were blown down upon the Roof of his Chamber, and beat down both the Lead and Rafters up his Bed, in which Ruine he must needs have perished, if the roughness of the Water had not forced him to keep his Chamber at *Whitehall*. The same night at *Croydon* (a retiring place belonging to the Archbishop of *Canterbury*) one of the Pinnacles fell from the Steeple, beating down the head and roof of

the Church above twenty foot ſquare. The ſame night too at the Cathedral Church in *Canterbury*, one of the Pinnacles upon the Belfry Tower, which carryed a Vane with this Archbiſhops Arms upon it, was violently ſtruck down (but carryed a great diſtance from the Steeple) and fell upon the roof of the Cloiſter, under which the Arms of the Archbiſhops See it ſelf were engraven in ſtone; which Arms being broken in pieces by the former, gave occaſion to one that loved him not, to collect this Inference, *That the Arms of the preſent Arch-Biſhop of* Canterbury, *breaking down the Arms of the See of* Canterbury, *not only prelaged his own fall, but the Ruine of the Metropolitical Dignity by the weight thereof.* But of theſe he took not ſo much notice as he did of an Accident which happened on St. *Simon* and *Judes* Eve, not above a week before the beginning of the Long Parliament 1640. which drew him to his fatal Ruine: On which day going to his upper Study, to ſend ſome Manuſcripts to *Oxford*, he found his Picture (which was at full length, and taken as near the Life, as the Pencil could expreſs it) to be fallen on the floor, and lying flat on its face, the ſtring being broke by which it was hanged againſt the Wall; at the ſight whereof he took ſuch a ſudden apprehenſion, that he began to fear it as an Omen of that Ruine which was coming toward him, and which every day began to be threatned to him as the Parliament grew nearer and nearer to conſult about it: Theſe things occaſioned him to look back on a former miſfortune which chanced *Septemb.* 19. 1633. being the very day of his Tranſlation to the See of *Canterbury*, when the Ferry Boat tranſporting his Coach and Horſes, with many of his Servants in it, ſunk to the bottom of the *Thames*, *Heylins Life*, *A. B. Laud.*

VIII. *Duncan* King of *Scots*, had two principal Men, whom he imployed in all matters of Importance called *Macbeth* and *Banquo*; theſe two travelling together through a Forreſt, were met by three Witches, or Wizards, as the *Scots* call them, whereof the firſt Witch making obeyſance to *Macbeth*, ſaluted him by the name of *Thane*, or Earl of *Glammis*, the ſecond Witch

Witch saluted him *Thane* or Earl of *Cauder*, the third saluted him King of *Scotland*. This is unequal dealing said *Banquo*, to give my Friend *Mackbeth* all the honours, and none to me; to which one of the Witches answered, *That he indeed should not be King, but out of his Loins should come a Race of Kings that should over-rule the Scots*; and having thus said, they all vanished; upon their arrival at Court, *Mackbeth* was immediately created Earl of *Glammis*, and not long after some new service requiring some new recompence, he was honoured with the Title of Earl of *Cauder*; seeing then how happily the prediction of the three Wizards fell out in the two former, he resolved not to be wanting to himself in fulfilling the third, he therefore first killed the King, and after by reason of his Command among the Souldiers, he succeeded in his Throne. Being scarce warm in his Seat, he called to mind the prediction given to his Companion *Banquo*, whom hereupon suspecting as his Supplanter, he caused to be killed, together with his whole posterity, only *Fleance*, one of his Sons escaped with much difficulty into *Wales*, *Mackbeth* thus freed, as he thought of all fear of *Banquo*, and his Issue, he built *Dunsinan* Castle, and made it his ordinary residence; afterwards on some new fears, consulting with his Wizards, concerning his future State, he was told by one of them, *That he should never be overcome till* Bernane *Wood* (which was some miles distant) *came to* Dunsinan *Castle*, and by another, *That he should never be slain by any man that was born of a Woman*, secure then as he thought from all future dangers, he gave himself up to all manner of debauchery, lasciviousness, and cruelty for the space of eighteen years, for so long he Tyrannized over *Scotland*; but having then made up the measure of his iniquities, *Mackduff*, the Governour of *Fife*, with some other good Patriots of their Countrey, met privately one evening at *Bernane* Wood, and taking every one of them a bough in his hand, the better to keep them from discovery, they marched early in the morning toward *Dunsinan* Castle, which they took by storm; *Mackbeth* escaping, was pursued by *Mackduff*, who having overtaken him,

urged him to the Combate, to whom the Tyrant half in scorn returned answer, *That he in vain attempted to kill him, it being his destiny never to be slain by any man that was born of a Woman; now then* (said *Mackduff*) *is thy fatal end drawing fast upon thee, for I was never born of a Woman, but violently cut out of my Mothers belly*; which so daunted the Tyrant (though otherwise a valiant man) that he was easily slain. In the mean time *Fleance* so prospered in *Wales*, that he gained the affection of the Princes daughter of the Countrey, and by her had a Son called *Walter*, who flying out of *Wales*, returned into *Scotland*, where his descent being known, he was restored to the Honours, and Lands of his House, and preferred to be Steward to the House of *Edgar* (the Son of *Malcolm* the Third, sirnamed *Conmer*) King of *Scotland*, the name of *Stewart* growing hence hereditary unto his posterity; from this *Walter* descended that *Robert Stewart*, who succeeded *David Bruce* in the Kingdom of *Scotland*, the Progenitor of nine Kings of the name of *Stewart*, which have reigned successively in that Kingdom, *Heylins Cosmography*. p. 336.

IX. The D. of *Biron*, a great Peer of *France*, when he was only Baron of *Biron*, being in some trouble, by reason of the death of the Lord *Cerency*, and others slain in a quarrel, is said to have gone disguised like a Carrier of Letters to one *La Brosse* a great Mathematician, who was held to be skilful in Nativities, to whom he shewed his Nativity drawn by some other, and pretended it was not his, but a Gentlemans whom he served, and that he desired to know what end that Man should have; *La Brosse* having rectified this Figure, said to him that he was of a good house, and no elder than you are, said he to the Baron, asking him if it were his, the Baron answered, *I will not tell you, but pray let me know what his life, and means, and end shall be*; The Old Man who was, then in a little Garret, which served him for a Study said unto him, *My Son, I see that he whose Nativity this is shall come to great honour by his Industry, and Military Valour, and may be a King, but that there is a* caput Argol *which hinders it, and what is that* said the Baron; *ask me not* (said

La

La Brosse) *what it is*; *I must know it*, (replyed he) in the end he answered, *My Son it is this, that he will commit such things, as will make him lose his head*, whereupon the Baron beat him cruelly; and leaving him half dead, went down, and carried the Key of the Garret door with him, as he brag'd afterward. *Biron* had conference likewise with one *Cæsar*, who was a Magician at *Paris*, who told him, *That only a back-blow of a* Burgonian, *would hinder him from being King*; he remembred this prediction, being a Prisoner in the *Bastile*, and intreated one that went to visit him, to inquire if the Hangman of *Paris* were a *Burgonian*, and having found it so, he said, *I am a dead Man*, and soon after he was beheaded for his conspiring against the King, *De Serres Hist. France*, p. 1051.

X. In the year 1279. There lived in *Scotland* one *Thomas Lermouth*, a Man very much admired, he may justly be wondred at, for foretelling so many Ages before, the Union of *England* and *Scotland*, in the ninth degree of the *Bruces* blood, with the succession of *Bruce* himself to the Crown, being yet a Child, and many other things, which the event hath made good, the day before the death of King *Alexander*, he told the Earl of *March*, that before the next day at noon, such a Tempest should blow, as *Scotland* had not felt many years before, the next morning proving a clear day, the Earl challenged *Thomas* as an Impostor, he replyed, *That noon was not yet past*; about which time a Post came to inform the Earl of the Kings sudden death, and then said *Thomas*, *This is the Tempest I foretold, and so it shall prove to Scotland*, as indeed it did, *Spotswoods Hist. Scotland.*

XI. Two Gentlemen, who were intimate acquaintance, travelled together to the City of *Megara* where when they were arrived, the one went to lodge with a Friend of his, and the other betakes himself to an Inn; he that was at his Friends House, saw in his sleep his Companion, beseeching him *to assist him, for he was set upon by his Host, and that by his speedy coming to him, he might deliver him from a very imminent danger*, being awakened with what he had seen, he leaps from his bed, and intends to go to the Inn, but by an unhappy fate he desists from his

his compassionate purpose, and believing that his dream had nothing in it, he returns both to his bed and sleep; when the same Person appears to him the second time all bloody, and requested him earnestly, *That seeing he had neglected him as to the preservation of his life; yet at least he would not be wanting to him in the revenge of his death*, declaring, *That he was murdered by his Host, and that at this very time he was carried out in a Cart toward the Gate of the City, covered over with Dung*; The Man overcome with these intreaties of his Friend, immediately runs out to the Gate, where he finds the Cart he had seen in his dream, which he seizes, and searching it, finds there the body of his Friend, and drags the Inn-keeper to his deserved punishment, Dr. *More. Immortal. Soul.*

XII, Mr. *Morison*, an *English* Gentleman, in his Travels, gives this Relation; whilst I lived at *Prague*, and had sate up very late one night drinking at a Feast, early in the morning the Sun-beams glancing on my Face, as I lay in my Bed, I dreamed that a shadow passing by me, told me *That my Father was dead*, at which awaking all in a sweat, and affected with this dream, I arose, and wrote the day and hour, and all circumstances thereof in a paper book, which book with many other things, I put into a barrel, and sent it from *Prague* to *Stode*, thence to be conveyed into *England*. And now being at *Ninemburgh*, a Merchant of a Noble Family, well acquainted with me and my Relations, arrived there, who told me that my Father dyed some months past; I design not to write any lies, but that which I write is as true as strange, when I returned into *England* some four years after, I would not open the Barrel I sent from *Prague*, nor look into the paper book, in which I had written this dream, till I had called my Sisters, and some other Friends to be witnesses, where my self and they were astonished to see my written dream answer the very day of my Fathers death. *Morisons Travels.* p. 1.

XIII. The night before *Henry* the Second, King of *France* was slain, Queen *Margret* his Wife dreamed, *That she saw her Husbands Eye put out*; there were Justs and Turnaments at that time, into which the Queen besought

her Husband not to enter, because of her dream, but he was resolved, and there did great things, when all was almost now done, he would needs run at Tilt with a Knight who refused him, his name was *Montgomery*, but the King was bent upon it, whereupon they broke their Launces to Shivers in the encounter, and a splinter of one of them struck the King so full into the Eye, that he thereby received his deadly wound. It is observed of this King, That one *Ann du Bourgh*, a Noble Councellor, and a man of singular understanding and knowledge, making a Speech before him a little before his death, in defence of the Protestant Religion, and against persecuting the Professors thereof, he therein *rendred thanks to Almighty God for moving the King's heart to be present at the decision of so weighty a Cause as that of Religion was, and humbly entreated him to consider thereof; it being the Cause of Christ himself, which of good Right ought to be maintained of Princes*, &c. But the King, instead of hearkning to his good Advice, was so far incensed against him, that he caused him to be apprehended by the Count of *Montgomery*, Constable of *France*, and to be carryed to Prison, protesting to him in these words, *These Eyes of mine shall see thee burnt*, and presently after he sent a Commission to the Judges to make his Process: In the mean time great Feasts were preparing in the Court for Joy of the Marriages that should be, of the Kings Daughter and Sister: The day whereof being come, the King imployed all the Morning in examining the President, and other Councellors of the Parliament against *Du Bourg* (and other of his Companions who were charged with the same Doctrines) intending to glut his Eyes in seeing his Execution, but that very afternoon he received that fatal blow in his right Eye, which so pierced his head, that his brains were perished, which wound despising all means of cure, killed him within eleven days, whereby his hope of seeing *du Bourg* burned, was frustrated, *Clarks Martyr.* p. 231.

XIV. There was one who dreamed that he was bitten to death by a Lion of Marble, that was set at the entrance of the Temple; and being the next morning to go to

that Temple, and beholding the Marble Statue of the Lion, he jeastingly told his dream to those that went with him; and putting his hand into the Lions mouth, he said laughing, *Bite now my valiant Enemy, and if thou canst, kill me*: He had scarce spoke the words when he was stung to death with a Scorpion that there lay hid, and thereby unexpectedly found the truth of his dream. *Crescentius* the Popes Legate at the Council of *Trent* 1552. was busie writing Letters to the Pope, till it was late in the night; whence arising to refresh himself, he saw a black Dog of a vast bigness, flaming Eyes, and Ears which hung down almost to the ground, enter the room, which came directly toward him, and laid himself down under the Table; frighted at the sight, he called his Servants in the Antichamber, and commanded them to look for the Dog, but they could find none: The Cardinal hereupon fell Melancholy, and afterward sick, dying in a short time at *Verona*, crying out on his death-bed, *Drive away the Dog that leaps upon the Bed, Wanly Hist. Man.*

XV. In the year 1154. *Frederick Ænobardus* being Emperour of *Germany*, *Henry* Archbishop of *Mentz*, a pious and peaceable man, but not able to endure the dissolute manners of the Clergy under him, determined to subject them to sharp censure; but while he thought of this, he himself was by them before-hand accused to Pope *Eugenius* the Fourth. The Archbishop sent *Arnoldus* his Chamberlain to *Rome*, to make proof of his Innocency; but the Traitor deserted his Lord, and instead of defending him, traduced him there himself. The Pope sent two Cardinals as his Legates to *Mentz*, to determine the cause; who being bribed by the Canons and *Arnoldus*, deprived *Henry* of his Bishoprick, with great scorn and ignominy, and substituted *Arnoldus* in his stead. *Henry* bore all patiently, without appealing to the Pope, which he knew would be to no purpose; but openly declared, *That from their unjust Judgment he made Appeal to Christ the Just Judge*; *there* (said he) *will I put in my Answer, and thither I cite you*: The Cardinals jeastingly replyed, *When* [illegible] *Above a year*

and an half after, the Archbishop *Henry* died; upon the hearing of his death, both the Cardinals said, *Lo, he is gone before, and we shall follow after:* But their jeast proved in earnest; for both of them died in one and the same day; one in an House of Office, and the other gnawing off his own Fingers in the madness of his Distemper. *Arnoldus* likewise, who was accessary hereunto, was assaulted in a Monastery, butchered, and his Carcass thrown into the Town-Ditch, *Chetwind Hist. Collect.* 1 part. p. 21.

XVI. One *Philibert Hamlin*, a Popish Priest in *France*, was in the year 1557. Converted to the Protestant Religion, and thereupon went to *Geneva*, where he exercised the Art of Printing, and published many Books: After which he was made a Minister of the Reformed Religion, and Preached with good success at the Town of *Alenart*, and other places: At last he with his Host, a Priest whom he had Instructed in the Protestant Profession, were apprehended, and cast into Prison at *Burdeaux*; and whilst they lay there, in came a Priest with all his Accoutrements, to say Mass: But *Philibert* inflamed with Zeal against such ridiculous Fopperies, went and pluckt the Garments from his back, and overthrew the Chalice and Candlesticks, saying, *Is it not enough for you to blaspheme God in the Churches, but you must also pollute the Prison with your Idolatry:* The Jaylor seeing this, fell upon him, and beat him with his Staff, and also removed him into a Dungeon, loading him with Irons, which made his Legs to swell, where he lay eight dayes. The Priest his Host terrified with the Prison, and fear of Death, renounced his Profession, and was set at Liberty, whereupon *Philibert* said to him, *O unhappy, and more than miserable man! is it possible that you should be so foolish, as for to save your life a few dayes, you should so start away from, and deny the Truth? know you therefore, that although you have hereby avoided the Corporal Fire, yet your life shall be never the longer; for you shall die before me, and yet shall not have the honour to die for the Cause of God; and you shall be an Example to all Apostates.* Having ended his Speech, and the Priest going out of Prison he was presently slain by two

Gentlemen, who formerly had a quarrel against him, *Philibert* hearing of it, protested seriously, *That he knew of no such thing before, but spoke as it pleased God to guide his Tongue: Philibert* being condemned, and carryed to execution, they endeavoured to drown his voice, by sounding of Trumpets; and so in the midst of the Flames, praying and exhorting the People to Constancy in the Truth, he rendred up his Soul unto God. *Clarks Martyrol.* p. 228.

XVII. When by the counsel and persuasion of *Philip* the Fair King of *France*, Pope *Clement* the fifth had condemned the whole Order of the Knights, Templars, and in divers places had put many of them to death: At last there was a *Neopolitan* Knight brought to suffer in like manner, who espying the Pope, and the King of *France* looking out at a window, he with a loud voice spake to them as followeth; *Clement, Thou cruel Tyrant, seeing there is none now left among Mortals unto whom I may make my Appeal as to that grievous Death whereunto thou hast most unjustly condemned me, I do therefore appeal unto the Just Judge, Christ our Redeemer, unto whose Tribunal I cite thee, together with King* Philip, *that you both may make your Appearance there within a year and day, where I will then open and defend my cause.* Pope *Clement* died within the time, and King *Philip* soon after him, in 1214. *Lipsius Mon. l.* 2.

XVII. A Master of the *Teutonick* Order, whose name (saith my Authour) I forbear to mention, proposed a Match between a young Merchant, and a Woman of a doubtful Fame in respect of her Chastity, the young Man refused the overture, and the rather, because he that persuaded the Marriage, was supposed to be no hater of the Woman; the Master resented this refusal so ill, that he determined the life of the refuser should pay for it; he therefore contrived that the young Man should be accused of Theft, and being condemned, he commanded he should be hanged; prayers, and tears were of no avail, and therefore the innocent had recourse to the safest Sanctuary of innocency, and as he was led to Execution, said with a loud voice, *I suffer unjustly, and therefore appeal to the supream Lord of Life, and Death, to*

whom he that hath so unjustly condemned me, shall render an account thirteen days after this very day; The Master scoffed at this, but upon that same thirteenth day, being taken with a sudden sickness, he cryed out, *Miserable Man that I am, behold I must dye, and this day must I appear before the All-seeing Judge*; and so died presently after. *Wanly Hist. Man.*

XIX. A poor Labourer at *Calice*, who had been an hearer of Mr. *Adam Damlip* (a famous Protestant Preacher at *Calice*, when it was in hands of the *English*) said among some Company, *That he would never believe the Priest could make the Lords Body at his pleasure*; whereupon he was accused, and condemned by one *Harvy* a Commissary there, who also with opprobrious, and abusive words railed upon him, calling him *Heretick*, and saying *He should die a vile death*, the poor man answered, *That he was no Heretick, but one that held the True faith of Christ, and whereas thou sayest* (said he) *that I shall dye a vile death, thou thy self shalt dye a vile death, and that shortly*; The poor Man was burnt, and *Harvey* within half an year after was hanged, drawn, and quartered for Treason. *Clarks Martyr.* p. 427.

XV. In *Sweden*, *Johannes Turso* gave Sentence upon a certain man, that he should lose his head, who when all other defence was denyed him, fell down on his knees, & with great earnestness spake as followeth, *Behold I dye unjustly, and I cite thee, unjust Judge, to Gods Tribunal, there to answer for my head within this hour*; These were looked upon as frivolous words, but scarce was the man beheaded by the Executioner, when the Judge himself fell down dead from his Horse. *Delrio. Disquisit.* l. 4. *Otho* the first Emperor of *Rome*, being freely reprehended by his Son *William* (who was then Bishop of *Mentz*) for his Marriage with *Adelaida*, the Emperour was so offended, that he sent his Son to Prison; whereupon the Bishop cited his Father *Otho* to the Tribunal of Christ, *And* (said he) *upon* Whitsunday *both of us shall appear before the Lord Christ, where by divine Judgment it shall appear who hath transgressed the limits of his duty*; In pursuance of this appeal, the Emperor *Otho* died upon *Whitsunday* suddenly in *Saxony*, his

his Son the Bishop deceasing some short time before. *Drexel. Op.*

XXI. *Rodulphus*, Duke of *Austria*, being grievously offended with a certain Knight, caused him to be apprehended, and being bound hand and foot, and thrust into a Sack to be thrown into the River; the Knight being in the Sack and it as yet not sown up, espying the Duke looking out at a Window (where he stood to behold that spectacle) cryed out to him with a loud voice; *Duke* Rodulph, I *summon thee to appear at the dreadful Tribunal of Almighty God, within the compass of one year, there to shew cause wherefore thou hast undeservedly put me to this bitter and unworthy death.* The Duke received this Summons with laughter, and unappaled and unconcerned, made answer; *Well go thou before, and I will then present my self*; the year being almost spent, the Duke fell into a light Feaver, and remembring the Appeal, said to the standers by. *The time of my death does now approach, and I must go to Judgment*; and so it happened, for he died soon after. *Dinoth. lib.* 8.

XXII. *Ferdinand*, the fourth King of *Spain*, was a great Man, both in Peace and War, but somewhat rash and rigid in pronouncing Judgment, so that he seemed to incline to cruelty. About the year 1312. he commanded two Brothers, *Peter and John* of the Noble Family of *Carvialii* to be thrown headlong from an high Tower, as being suspected guilty of the death of *Benavidius*, a noble Person of the first rank; and though they with great constancy denied they were guilty of any such crime, yet it was to small purpose; when therefore they perceived that the Kings Ear was shut against them, they openly cryed out they died innocently, and since they found the King had no regard to any Plea, or defence they could make they did appeal to the Divine Tribunal, and turning themselves to the King, bid him *Remember to make his Appearance there within the space of thirty days at the furthest*; *Ferdinand* at that time made no reckoning of their words, but upon the thirtieth day after, his servants supposing he was asleep, found him dead in his Bed, in the flower of his Age, for he was but twen-

ty four years, and nine months old. *Wanly. Hist. Man.*

34. *Lambertus Schasnaburgensis*, an excellent Writer as most in these times tells, that *Burchardus* Bishop of *Halberstadt*, in the year 1059 had an unjust controversie with the Abbot of *Helverdense*, about some Lands in *Saxony*, which the Bishop by force without Law sought to make his own; it was to small purpose to make any resistance against so powerful an Adversary; but the injured Abbot some few days before his death sent to *Frederick* Count *Palatine*, and intreated him to bear these his last words to the Prelate, *That being too weak to contend (though the Law was on his side) he gave place, and was also departing this life, but that God would be the Judge, unto whom he made his Appeal; that therefore both of them should prepare to order their cause before his Tribunal, where favour and power set aside, only Justice should prevail*; In a short time the Abbot died of a Feaver, and not long after him the Bishop also, for as he was one time mounting his Horse, he fell down, as one stricken with a Thunderbolt, and his last words were, *That he was hurried away to the Judgment Seat of God there to be Judged.* Delrio. Disquisit. l. 4.

XXV. *Francis* Duke of *Britain*, cast his Brother *Ægidius* into Prison, who was one of his Council, and falsely accused him of Treason, where when *Ægidius* was almost famished, perceiving that his fatal hour approached, he spied a Franciscan out of the window of the Prison, and calling him to confer with him, he made him promise, *That he would tell his Brother, That within fourteen days he should stand before the Judgment Seat of God*; The Franciscan having found out the Duke in the Confines of *Normandy*, where he then was, told him of his Brothers death; and of his Appeal to the high Tribunal of God; the Duke terrified with this message, immediately grew ill, and his distemper increasing, he expired upon the very day appointed, *Drexelius Oper.* The *Genoways* sent out their Gallies against the *Pyrates*, and in the way took a small Ship of *Sicily*, together with the Master of it, whom in contempt of the *Sicilians* they hanged up; the poor man pleaded he suffered unjustly, since he had never done any the least injury to them,

but perceiving all his plaints to be in vain, he appealed unto God for Justice, and cited the Admiral of the *Genoese* to make his Appearance at his Bar within six months, within which time he that was thus cited, died. *Wanly. Hist. Man.*

XXVI. Master *Patrick Hamilton*, of an Ancient, and Honourable Family in *Scotland*, left his own Country, and went into *Germany*, where he became acquainted with those famous Men, *Martin Luther* and *Philip Melanthon*, then at the famous University of *Wittenburg*, from thence he went to the University of *Marpurg*, which was then newly erected, where he was intimate with other learned Men, and by reason of his Learning, and Integrity of life, he was had in admiration of many; however he could not rest till he returned into his own Country, where the Doctrine of the Reformation began then to break forth as well in publick as in private; which so disturbed the *Popish* Clergy, that *James Beaton*, Archbishop of St. *Andrews* sent for Mr. *Patrick Hamilton* to St. *Andrews*, where after divers days conference he had his Freedom, and Liberty, the Bishop seeming to approve his doctrine, acknowledging that in many things there needed a Reformation in the Church; but withal fearing that their Kingdom of darkness should be endamaged, they perswaded the King, who was then young and much led by them, to go on *Pilgrimage* to St. *Duthos* in *Ross*, that so by reason of his absence no application might be made to him for the saving the life of this innocent Gentleman, who not suspecting their malice remained like a Lamb among Wolves; the King being gone, one night Mr. *Hamilton* was seized upon by the Bishops Officers, and carried to the Castle, and the next day was brought forth into Judgment, and condemned to be burnt upon several Articles about *Pilgrimages*, *Purgatory*, *Prayers to Saints*, *&c.* After dinner the fire was prepared and being tyed to the Stake, he cried out with a loud voice, *Lord Jesus receive my Spirit, how long shall darkness overwhelm this Realm, and how long wilt thou suffer the Tyranny of these Men?* The fire was slow, and therefore put him to the greater torment; but that which most

 trouble[d]

troubled him, was the clamour of some wicked Men, set on by the Friars, who continually cryed, *Turn thou Heretick, call upon our Lady, say,* Salve Regina, *&c.* To whom he answered, *Depart from me, and trouble me not, thou Messenger of Satan*; and speaking to one *Alexander Campbell*, a Frier, with whom he had conferred about matters of Religion, and who had informed against him, and was now the Ringleader who roared against him to recant; Mr. *Patrick* with great vehemency said to him, *Wicked Man, thou knowest the contrary, and hast confessed the contrary to me, I appeal thee before the Tribunal of Jesus Christ*, After which words he resigned up his Spirit unto God in the year 1527. *Campbell* was troubled at these words, and from that very day was never in his right mind, but soon after died mad. *Clarks Martyr.*

Thus, *Though the Fool hath said in his heart there is no God*, and because Justice is not presently inflicted upon Sinners, men harden themselves in Rebellion, and Wickedness against Heaven, yet we find that many times, *The Lord is known by the Judgments which he executeth* upon Impenitent, Unjust, and Profligate Wretches, as by the foregoing Examples doth sufficiently appear.

CHAP. IV.

The Wicked Lives, and Woful Deaths of several Popes, and likewise of Apostates, and Desperate Persecutors.

AFter the Bishops of *Rome* had tasted the sweetness of Power, Wealth and Prosperity, they at once lost their Humility and Purity of Religion, and assumed Politick and Tyrannical Principles, laying aside the Sword of the Spirit, and defiling their hands in the blood of Emperours, Kings, Princes, and all sorts of People; and hereby Apostatizing from Christianity; the Popes their

Succeſſors wallowed in all kinds of wickedneſs, as Uſurpation, Sodomy, Conjuration, and all manner of Oppreſſions, and thereby from being poor perſecuted Biſhops, they became Perſecutors of others : But Divine Juſtice hath oftentimes inflicted ſevere Vengeance both upon them and their Inſtruments ; ſince Apoſtacy is thought to be the ſin of the Holy Ghoſt, the Apoſtle ſayes, *It is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly Gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the Powers of the World to come, if they ſhall fall away, to renew them again to Repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame,* Heb.6.4,5,6. Therefore God hath not left himſelf without witneſs againſt them, but hath made them Examples of his Severity in this world, as the following Inſtances plainly demonſtrate, both as to wicked Popes, Apoſtates and Perſecutors.

I. Pope *John* the Thirteenth was accuſed of Witchcraft, and Uſing Magick, and was given to all manner of Debauchery, Perjury and Villany ; he diſmembred divers of his Cardinals for taking part with *Otho* againſt him, plucking out the Eyes of ſome, cutting off the Hands and gelding others : He made Deacons in his Stables among his Horſes, and for Money made Boys Biſhops ; deflowred *Reynora* a Widow, his Fathers Concubine, and *Anna* another, with her Niece ; put out the Eyes of his Ghoſtly Father *Benedict*, brake windows in the night, ſet houſes on Fire, drank an health to the Devil, would ſay Maſs, and not communicate ; for which, and other intolerable Rogueries, he was depoſed by *Otho* in a Council, and *Leo* the Eighth put into his place; but his Whores and other Friends (as ſoon as *Otho* had turned his back) ſoon got him in again : From this Gallant our St. *Dunſtan*, with a round ſum of Money, purchaſed a Prohibition of Prieſts Marriages, which cauſed no ſmall diſturbance in *England* at that time : At laſt being taken in the Act of Adultery, with a Reſolute mans Wife, he received ſuch a deadly gaſh from the Husband, as in eight dayes ſent him packing into another world. *Prideaux Introduct.*

II Pope *Alexander* the Sixth, was a cruel Tyrant, and a ſcourge of God to all *Italy*, and plagued eſpecially that corrupt Colledge of Cardinals, who had choſen him not for his Virtues, but for the heaps of Gold which he had diſtributed among them; he was void of Sincerity, Faith, Truth or Religion, unquenchably covetous, unreaſonably ambitious, and more than barbarouſly cruel, and had a burning deſire to advance his Baſtards, whereof he had many: He ſet Benefices and Promotions to ſale: He poiſoned *John Michael*, Cardinal of *Venice*, that he might obtain his Gold and Treaſures: In Magick he was very learned, and therefore very wicked: He poiſoned his own Father: And likewiſe *Zemes*. Brother to the great Turk (being hired thereto for two hundred Duckets) after he had ſworn to him that he would ſecure him, he procured Aid of the Turk againſt the *French* King: He cauſed the Tongue and Hands of *Anthony Manrivil*, a learned and wiſe Man, to be cut off, for making an Oration in reproof of his wickedneſs: In Adulteries he was moſt filthy and abominable, and committed Inceſt with his own Daughter *Lucretia*, the Wife to three Princes, upon whom theſe Verſes are extant.

Hic jacet in Tumulo Lucretia nomine, ſed re
Thais, Alexandri filia, ſponſa, nurus.
Ergone te ſemper rapiet Lucretia Sextus?
Heu fatum dici nominis hic! Pater eſt,
Sextus Tarquinius, Sextus Nero, Sextus & iſte,
Semper ſub Sextis Perdita Roma fuit.

Lucrece by name here lies, but *Thais* in life,
Pope *Alexander*'s Child, Spouſe, and Sons Wife,
And muſt a *Sextus Lucrece* alwayes raviſh?
Curſt name; but here's a Father that's moſt knaviſh.
Tarquinius, *Nero*, this a *Sextus* too,
Sextus was ever born *Rome* to undo.

This *Pope* never attempted any thing, but he firſt conſulted the Devil, to whom he gave himſelf, and who at length fetched him, for being accuſtomed to poiſon

any whom he diſliked; he had prepared ſome poiſoned wine to diſpatch ſome of his Cardinals, which his Butler, through a miſtake, put into his own hand, and he drinking it off, with horrible cries and groans immediately died; his Son *Cæſar Borgia* as murdering a Villain as himſelf, drinking of it likewiſe, whereby he fell into a ſharp and dangerous diſeaſe, *Sympſon Hiſt. Church.*

III. *Sylveſter* the Second, was a *French* man born, and bred up a Conjuring Friar, in the Abbey of *Floriack*, where Necromancy at that time was held an eminent piece of Learning; to perfect his skill that way, he goes to a *Saracens* in *Sivil*, and couzens him of his chief Conjuring Book, by being inward with the Magicians Daughter; then he contracts with the Devil to be wholly his, upon condition he would conduct him back to *France*, and fit him with promotions in order to his advancement to the *P*opedom: Upon his return to *France* he became admirable for his deep Learning, and (amongſt others of great State) had ſeveral Scholars in the Black Art; by the help of whom and his other Arts, he became firſt Biſhop of *Rhelms*, then Archbiſhop of *Ravenna*, and thence to be *P*ope; in which Seat he concealed, yet always privately practiſed his Deviliſh Myſtery, having in ſecret a Brazen Head, which he conſulted inſtead of a *Delphick* Oracle; conſulting with whom on a time when he ſhould die, anſwer was given him, he ſhould live until he ſaid Maſs in *Jeruſalem*; this made him confident of a long continuance, but he was couzened by the *D*evil's Equivocation, though he dreamed of immortality, and that he ſhould never die. But it happened on a time, that as he was ſinging Maſs at *Rome* in a Temple called St. *Groſs*, otherwiſe *Jeruſalem* (which was the place aſſigned him to die in, and not *Jeruſalem* in *Paleſtine*, as he imagined) he heard a great noiſe of Devils, who came to fetch him away even in the very time of Maſs; he being very much terrified and tormented therewith, is ſaid to have repented, and in token thereof, to have requeſted that his Hands, Tongue, and ſecret Members might be cut off, wherewith he had offended God, and his Body to be cut in four pieces, and laid on a Cart,

Cart, and the Beasts to draw it whither they would; which being accordingly performed, they of their own accord drew him to the *Lateran* Church, and (as some Autors write) the Body was immediately carried out of the Church by the Devil. *Beards Theatre.*

IV. *Gregory* the Seventh, without any Election of Emperour or Clergy, but only by his own Intrusion, got into the Chair, having poisoned six or seven *Popes* before he could get the *Popedom* himself: He had a trick to shake out sparks of fire from his sleeve, and by some other waies brought it about, that the voice of the *People* was, *Peter the Apostle hath made choice of* Hildebrand *to be Pope*, which was his own name before he changed it to *Gregory*: He set himself with all his might against the Emperour *Henry* the Fourth, and had plotted his death; so that when he went to *Prayers* as St. *Maries* in *Aventine* Hill, a Villain was set with a stone to roll down from the Roof to beat out the Emperours brains, but it fell out to the ruine and quashing of the Executioner, who fell down, and was killed therewith: He threw the Sacrament into the fire, because it did not answer his demands (as the Heathen Gods did) concerning his success against the Emperor, whom he Excommunicated, and sent a Crown to *Rodulphus*, Duke of *Suevia*, with this verse upon it.

Petra dedit Petro, Petrus Diadema Rodolpho.

That Crown the Rock did give to Peter,
Peter *on* Ralph *bestows in Meeter.*

This Crown was sent to cause *Rodulphus* to Rebel against his Master, wherein he received an utter defeat, and died miserably by the hand of a Woman, tumbling down a Stone upon him, as he was besieging a certain Castle in *Germany*; at last he got the Emperor at such an advantage, that he was fain to come to his Castle at *Canusium*, with his Empress and Son bare-footed in the cold of Winter, and there to wait three days fasting, till he might have Audience, which at length he obtained

by the mediation of Madam *Matilda*, one of the Popes Wenches, or St. *Peters* Daughter, (as they called her) who left her Husband to live with this Holy Father; when he pronounced Sentence of Excommunication against the Emperor, the new Seat whereon he sate, unexpectedly rent in pieces; he condemned *Berengarius*, his opinion against the corporal Presence, and was against Priests Marriages; he Sainted *Liberius*, the *Arrian* Heretick, exercised what cruelty he pleased, especially against a Widows Son, whose Foot he cut off; but at last vengeance overtook him, for in a Synod at *Brixia* he was deposed, and dyed miserably in banishment. *Symson. Hist. Church.*

V. Pope *Paul* the Third prostituted his Sister *Julia Famesia* to *Alexander* the Sixth, that he might be made Cardinal, committed Incest with his own Daughter *Constantia*, and poysoned her Husband to enjoy her more freely, he likewise poysoned his own Sister, upon suspition she played false with him; *Peter Aloysius*, his Bastard Son, practised all manner of horrible Villanies, Robberies, Murders, Adulteries, Incest and Sodomy, thinking that because his Father was Pope, therefore no wickedness was unlawful for him to commit; he was by the report of Authors, one of the most notorious villains the world ever saw; he forced the Bishop of *Favence* to his unnatural lust, so that the poor Bishop with meer anger, and grief, that he should be so abused dyed immediately. Being afterward made Duke of *Plaisence* and *Parma*, he exercised most cruel Tyranny over many of his Subjects, insomuch that several Gentlem. resolved no longer to endure it, and therefore hired divers Ruffians to kill him, they themselves likewise joining with them; the Pope his Father by the Art of Magick, which he practised, warned him carefully to look to himself upon the tenth day of *September*, in which, notwithstanding he was slain, for as he returned toward his Castle in the evening in an Horse-litter, with a great retinue about him, having been to see some Fortifications which he had made, the Conspirators to the number of 36, marched before him as if to do him honour, but as soon as he

he was entred the Caſtle, they drew up the Draw-bridge, for fear of his retinue that were without and coming to him with their naked Swords, charged him with his Cruelties and Tyrannies, and then preſently ſlew him in his Horſe-litter, together with a Prieſt, the Maſter of his Horſe, and five *Almaigns* that were his Guard; his dead Body they hung by a chain over the walls, and ſhaking it to and fro in the view of the People, threw it down headlong at laſt into the Ditch, where the People to ſhew their deteſtation of him, wounded the Carkaſs with daggers. and trampled it under their feet; this happened *Septemb.* 10. 1547 When Pope *Paul* was Legate at *Ancona*, he couzened the Mother of this *Aloyſius*, by perſuading her to yield to his Luſt under the pretence of Marriage, who upon the diſcovery that he was a Prieſt, fell almoſt diſtracted, yet brought him this hopeful Son aforementioned. This Pope maintained forty five thouſand Whores. He was a great Conjurer, and conferred daily with *Gauricus Servita*, and others of that damned crew of Necromancers, who were alwaies at his Elbow; from this Popes piety we had the Council of *Trent*, and he confirmed the Order of *Jeſuits*, who have ſince proved the Firebrands of the world; he likewiſe Excommunicated, and curſed King *Henry* the Eighth and gave away his Kingdom; but at laſt endeavouring to debauch his Neice *Laura Fameſia*, *Nicholas Quercen*, her Husband taking him in the Act, gave him a mark, that he carried with him to the grave. *Biards Theatre*

VI. Pope *Innocent* the Fourth was a *Genoeſe*, he Excommunicated and curſed the Emperor *Frederick*, who had been his greateſt Friend, and holding a Council at *Lyons*, depoſed him, and ſet up *Henry* of *Thuring* in his place, and after him *William* of *Holland*, who was aſſiſted by a great company of *Cruſadoes* or perſons deſigned for the recovery of the Holy Land, whom the Pope had marked for his own Beaſts, they wearing a Croſs upon their Garments, but the Emperour croſſed their Crowns as he met with them, and nobly defended himſelf until he was poyſoned at length by the Popes

means, and at last smothered by his Bastard *Manfred*. This Pope was the only Patron of the four Orders of begging Locusts, *Dominicans*, *Franciscans*, *Carmelites*, *and Augustines*, who hatched under him those addle Eggs of *Summaries*, *Sophisms*, *Exorcisms*, *Breviaries*, and the like; he offered to sell the Kingdom of *Sicily* at a reasonable rate, being none of his own, to *Henry* the Third, and quarrelled with our *Robert Grostead*, Bishop of *Lincoln*, who withstood him stoutly, and contemned his Excommunication; and after his death is said to have appeared to the Pope, and that he struck him with his staff on his side, and said, *Surge Miser, & veni in Judicium*; *Arise wretched Man, and come to Judgment*, after which the Pope in a few days ended his life, and so the world was eased of this Tyrant, *Prideaux Introd.*

VII. It was said of Pope *Boniface* the Eighth, that he entred like a Fox, reigned like a Lyon, and dyed like a Dog, he sent an Ambassage to *Philip* the fair King of *France*, to command him to take upon him an expedition against the *Saracens* in the Holy Land, upon pain of forfeiting his Kingdom into his hands, and having his Sword by his side, he had the Impudence to say, *That he alone, and none else was Emperour, and Lord of all the world*; and to make this good, he bestowed the Empire of *Germany*, and the Crown of *France* upon Duke *Albert*, though none of his to give; and not content herewith, he was so insolent, as to charge *Philip* the *Fair*, to acknowledge him to be his Subject in all Causes, as well Temporal, as Spiritual, requiring him likewise to levy a Subsidy upon the Clergy for his Holinesses use, and denying his Authority in bestowing Church livings, which were vacant, as being a Prerogative challenged by the Holy See, and in the conclusion of this Bull, or Decree were these words, *Aliud credentes fatuos reputamus*, *We count him a fool who is of another mind*; whereunto the King returned this answer, *Philippus Dei Gratia, &c.* Philip, *by the Grace of God, King of* France, *to* Boniface, *calling himself Pope, little or no health, be it known to the exceeding great Foolishness, that we in Temporal Affairs are subject to none, and that the bestowing of Benefices belongs to us, as our Royal Right*,

Right, and if there be any that think otherwise, we judge them to be erroneous, and doting fools; an answer well beseeming a Prince, who in pursuance thereof, immediately assembled a National Council of all the Barons, and Prelates, within his Dominions, at *Paris*, wherein Pope *Boniface* was condemned as an Heretick, a Simonist, a Manslayer, and it was generally concluded, *That the King should shew no obedience to him, nor take the least notice of whatever he should impose for the future*, whereupon the King to pull down his Pride and Arrogance, dispatched two hundred Soldiers privately into the Kingdom of *Naples*, (whither the Pope was fled for fear of divers Gentlemen who were resolved to be revenged on him, for causing their Houses, and Castles to be pluckt down) who by a stratagem surprised him, and carried him to *Rome*, where he dyed miserably; some Authors affirming, that the Extremity of his Torment brought him into such a terrible Frenzy, that he gnawed off his own hands for pain; and that at the hour of his death there were horrible Thunders, Lightnings and Tempests about the place where he dyed. *Beards Theatre.*

VIII. *Adrian* the Fourth was an *English-man*, whose name was *Nicholas Brakespear* before he was Pope: He would not suffer the Consuls of *Rome* to have any power, and condemned *Arnold* of *Brixia* for an Heretick in upholding their Rights: He quarrelled with the Emperour *Frederick*, for not holding, Hostler-like, his Stirrup, and afterward excommunicated him for claiming his Rights, and writing his name before the Popes: He conspired with his Cardinals to ruine the Emperour, and had sent a counterfeit Villain to stab him, and an *Arabian* to poison him; but while this proud Prelate designed the murdering of others, he lost his own Life by a very despicable and inconsiderable creature; for he was choakt with a Fly, which got into his Throat in drinking a glass of Wine, which verified what he was often wont to repeat, *That there is no kind of life upon Earth more wretched than to be a Pope. Symson.*

9. *Alexander* the Third succeeded him, who likewise oppos'd his Sovereign the Emperour, for being chosen

among ſtrong Factions, wherein three or four more beſides claimed the place; the Emperour comes to *Papia*, to appeaſe this diſorder, and ſends for *Alexander*, who inſtead of obeying him, excommunicates the Emperour, and his own Oppoſites, and by his own favour, and the *French* King's Purſe, ſettles himſelf at *Rome*, the Emperour hereupon comes with an Army to correct his Inſolency; but *Hartman* Biſhop of *Brixia*, by effectual perſuaſion, turns him, and his Arms from the Pope againſt the *Saracens*, where being victorious, and returning homeward, he was ſurprized by the Popes Treaſon, who had ſent his picture exactly drawn to the Life, to the Emperour of the *Saracens*, that he might not miſs in laying wait for him; being hereby apprehended, with this Chaplain, as they went to bathe themſelves in a River of *Armenia*, and brought before the Emperour, the picture diſcovered him to be the man: The Emperour uſed him nobly, appoints his Ranſom, and then guards him home as far as *Brixia*. The Princes of the Empire, to revenge this prodigious Treaſon, joyn together; the Pope flies to *Venice*, where Duke *Sebaſtian* protects him: *Otho* the Emperours Son, is ſent with an Army to compaſs him in, with poſitive Order not to fight till his Fathers coming; which the Young Man, ambitious of Glory, neglects, whereby he is overthrown and taken priſoner: The good Father, to preſerve his Son, is forced to ſubmit: And in St. *Marks* Church in *Venice*, he proſtrates himſelf before the Pope, who ſetting his foot on his Neck, he repeated that of the Pſalmiſt, *Thou ſhalt tred upon Lions and Adders, the young Lion and the Dragon ſhalt thou trample under foot*; which the Pope applied to the Emperour, who replying, *Not to thee, but to* Peter *this power is given*: The Beaſt anſwers, *Et mihi & Petro, as well to me as to* Peter: This end after much trouble had this remarkable buſineſs; the Pope, as he had reaſon, gratified the *Venetians*, and making what conditions he pleaſed with the Emperour, returned to *Rome*: *Henry* the Second our King, was much vexed by this Pope for the death of *Thomas Becket*, whom the Pope made St. *Thomas* for oppoſing his Sovereign, who being killed

killed by ſome perſons at the Stairs of the Altar, in the Cathedral at *Canterbury*, the Murder was charged upon the King by the Popes Legate; and though he ſwore that he was no way concerned in his death, yet he was forced to kiſs the Legates knee, and ſubmit to ſuch pennance as he ſhould appoint him; one part whereof was, *That he ſhould abſolutely ſubmit to the Pope in Spiritual matters.* And we read, that when King *Henry* came out of *France*, he went to *Canterbury*; and as ſoon as he was in ſight of the Cathedral, he put off his Shooes and Stockins, and went bare-foot to *Beckets* Tomb; the waies being ſo ſharp and ſtormy, that his feet bled as he paſſed along; and when he came there every Monk in the Cloiſter whipt the King's back with a Rod; yet a *Popiſh* Hiſtorian ſaith of this *Becket*, *That he was worthy of death and damnation for being ſo obſtinate againſt God's Miniſter his King*, Upon this Pennance the Pope granted to the King and his Heirs the Title of Kings of *England*. *Hence it is obſerved* (ſaith *Platina*) *that all Kings of* England *muſt acknowledge the Pope for their* Landlord. In this proud Popes time, the poor *Waldenſes* ſtood up for the Truth, and increaſed, notwithſtanding all manner of Cruelty and Perſecution was exerciſed upon them. To this Pope *Nicholas Maniacutius* wrote mad verſes extant in *Onuphrius*, where he concludes,

Scimus Alexandrum per ſecula commemorandum.

As long as there is Gooſe or Gander,
We muſt remember *Alexander*.

This Pope plagued the World about one and twenty years, and was then ſuddenly hurried out of it in the midſt of his wretched and ambitious contrivances. *Symſon Hiſt. Church.*

X. Pope *John* the Twenty Third called a Council at *Rome* againſt the Proteſtants in *Bohemia*, when the Council was ſet, the Maſs of the Holy Ghoſt ſung, and the Pope placed in his Chair; there came flying in among them an ugly Owl, with an ill-favoured hooting, and ſet her ſelf

upon

upon a cross beam, just overagainst the Pope, casting her staring Eyes upon him, whereupon the whole company began to marvel; and whispering each to other, said, *Behold the Spirit is come in the likeness of an Owl:* The Pope himself blushed at the matter, and began to sweat, fret and fume; and being in great distraction, as looking upon it to be ominous he dissolved the Council for that time; yet afterward calling another Session; when they were met, in came the Owl as before, still looking stedfastly upon the Pope; whereupon he was more ashamed, saying, *That he could no longer abide the sight of her*; and commanded her to be driven away; but with all the shouts and hollowings they could make she would not be forced from her place, till with Clubs and Sticks thrown at her she fell down dead among them all. After this a Council was by his Consent Assembled at *Constance* 1414. in which this Pope for divers Intollerable Villanies, was deposed, and afterward died miserably. *Acts and Monum.*

XI. Pope *Julius* the Second was more addicted to War than Writing or Teaching his Flock: He excommunicated *Lewis* the *French* King, but he did not value it in the least; for he Coined Money with this Inscription, *Perdam Babylonem, I will destroy* Babylon. He is said to have thrown St. *Peters* Keys into the River *Tyber*, of whom this Epigram was written,

Cum contra Gallos Bellum Papa Julius esset
Gesturus; sicut fama vetusta docet, &c.

When Julius *Pope against the* French
Determined to make War,
As fame reports, he gathered up
Great Troops of Men from far.
And to the Bridge of Tyber *then*
Marching as he were * *wood;* * or mad.
His Holy Keys he took, and cast
Them down into the Flood:
And afterward into his hand
He took his naked Sword,

And shaking it, broke forth into
This fierce and warlike word:
This Sword of Paul, *quoth he, shall now*
Defend us from our Foe,
Since that this Key of Peter *doth*
Nothing avail thereto.

This Pope breaking his Oath not celebrating a Council, the Cardinals Assemble a Council at *Pisa*, to depose him, but he easily avoided that by a Counter Council at *Lateran*: He dispensed with our King *Henry* the Eighth, to Marry his Brother *Arthur*'s Wife: He horribly abused two Ingenuous Youths, who were sent by the Queen of *France* to be bred in *Italy*, of which one wrote,

To Rome *a* German *came, of fair aspect,*
But he returned a Woman in effect.

And this was written of the Pope himself.

Genoa cui Patrem, genetricem Græcia, &c.
He that from Greece *and* Genua *had his blood*
And on the waves his Birth can he prove good?
The Genoese *Cheats, the* Greeks *men Liers call,*
The Sea Perfidious, Julius *hath these all.*

He Sainted one Mother *Francis*, a *Roman* Matron, for preserving her Chastity by melted Lard, *&c.* In his time a *Cistertian* Monk preached at *Mantua*, that our Saviour was not conceived in the Virgins Womb, but in a place near her heart of three drops of blood: Of these times *Maximilian* the Emperour used to say, *Deus æterne nisi vigilares*, &c. *O Eternal God! if thou didst not watch over us, how ill would it go with the World which we govern, I being a miserable Hunter, and wicked Pope* Julius, *a beastly Drunkard?* It is credibly reported of this *Julius*, that partly with his Wars, and partly with his Cursings and Excommunications, he destroyed 200000 Christians within the space of 7 years: He was hurried away in the midst of all his debaucheries. *Prideaux*

XII. Pope *Julius* the Third was Choſen not without ſome diſturbance; as ſoon as he was Elected, he gave his Cardinals Hat to a Sodomitical Boy, whom he had abuſed, called *Innocentius*, at which the Cardinals repining, and asking him the reaſon of it, *What reaſon had you* (ſaid he) *to Chuſe me Pope? Fortune favours whom ſhe pleaſeth.* *John Caſa* Archbiſhop of *Beneventum*, and Dean of the Apoſtolical Chamber, in this Pope's Time Printed a Book at *Venice*, in defence of Sodomy, by whom alſo *Francis Spira* was ſeduced to revolt to Popery, and died deſperately. This Pope being ſick, deſired to have ſome Pork, which being forbidden by his Phyſicians, he ſaid, *He would have in deſpite of God*; and having appointed a cold Peacock to be reſerved for him; when he miſſed it the next Meal, he grew into a great rage; and being requeſted not to be ſo angry for ſuch a trifle, he blaſphemouſly anſwered, *That if God was ſo angry with* Adam's *eating an Apple, why might not he be as angry for his Peacock?* From this Pope we had the Reconciliation, and Bleſſing of the Mother Church, ſo ſubmiſſively taken from the hands of Cardinal *Pool*, in Queen *Maries* daies, which coſt the Lives of ſo many Innocents, by various Executions; whereupon *Walterius* deſcribes the See of *Rome* under him in theſe verſes:

Roma quid eſt? quod te docuit præpoſterus ordo;
Quid docuit? jungas verſa elementa ſcies;
Roma Amor eſt, Amor eſt? qualis, præpoſterus? undè hoc?
Roma Mares, noli dicere plura ſcio.

What's *Rome*? even that prepoſterouſneſs doth ſhow,
What's that ſpelt backward, then thou ſoon may'ſt know:
Backward 'tis *Amor*, Love, what Love; nay hold,
It is *Male Love*, moſt odious to be told.

And *Beza* plays upon three evacuating Baſons, which this Pope was wont to have in his filthineſs; and thus by letting fly at both ends, his Life went after it. *Clark's Examples.*

XIII. *John* the Eighth, otherwiſe called Pope *Joan*,

was a Lass of *Mentz* in *Germany*, that ran away with an *English* Monk of *Fulda*, in Man's Apparel, and studyed with him at *Athens* till he died there; thence this *Virago* came to *Rome*, and so learnedly trussed her Points, that after *Leo*'s death, she was advanced to St. *Peter*'s Chair, where for two years and an half she celebrated Mass, gave Orders, frees the Emperour *Lewis* from his Oath to *Aldegisus*, Crowns *Charles* the Bald, takes up the Controversies between the two *Hincmarrs*, established the Learned *Photius*, in the Patriarchship of *Constantinople*, writ a Learned Letter to the Prince of *Moravia*, and wanted nothing requisite for a compleat Pope but the Right Gender; the defect of which discovered it self in her going to the *Lateran*, between *Coloss*es and St. *Clements*, where without a Midwife, she was delivered of a Bastard, and her Life together; for which her Successors have never since gone that unlucky way; and have provided a hollow Seat of Porphyry, to search the Popes, and prevent Afterclaps. This story of Dame *Joan*, some of the *Popish* Writers would decry by all means possible; but we have fifty at least of their own Authors against them. *Prideaux Introduct.*

XIV. Pope *Urbane* the Sixth was a most cruel and bloody man; at his first Election he was much graced by *Jane* Queen of *Naples*, and *Otto* of *Brunswick* her Husband, but the rude Beast soon forgot it: and afterward was the cause of both their deaths; to make good that saying,

Asperius nihil est humili cum surgit in altum,
Corde stat inflato, pauper honore dato.

None looks to be accounted
More, than a Beggar mounted?
He struts with heart full blown,
When Honour's on him thrown.

In the beginning of his Popedom he was much for *Charles* King of *Naples*, having an Eye to the making of his Roguish Nephew *Francis Batillus* a Prince; but this

Emp: Germany 3 days at the Popes Gate pa. 83.

An Owl in the Popes Council, pa. 39

Friendship was soon turned into spight; and *Batillus*, after his Uncles death, was stripped of what he had heaped together, according to that Epigram,

Cum moritur Præsul Cognatio tota fit exul.

When once the Prelate fails,
His Kin may pare their Nails.

The brutish Tyranny of this Pope to some of his Cardinals, whom he suspected, was very horrible, he caused one to be slain, five others of them to be sowed up in sacks, and thrown into the Sea, three others to be knocked on the head before all the People, and their Bodies to be dried in an Oven, and carried in Chests about with him, with their red Hats upon the same; but shortly after as he was with great greedines gathering Money, he fell from his Mule, and so bruised himself, that he languished thereof for twenty seven days, dying by degrees, and so suffering the pains which he caused the Cardinals to endure. *Sympsons Hist.*

XV. Pope *Sixtus* the Fourth most unjustly vexed all *Italy* with Wars, and Dissensions; one of their own Writers saith, *That amongst all the Pimps of these latter days that built Baudy Houses, this Pope surmounted them all*, for he erected Stews at *Rome* of double Abomination, one for Women, and another for Boys; he allowed the whole Family of the Cardinal of St. *Lucia* the use of unnatural Lusts and Sodomy for the three hot months in the year, *June*, *July* and *August*; he caused every Whore to pay him a certain rate, which amounted to the Sum of forty thousand Duckets a year, he provided Shoes for his Concubine *Tyresia*, covered all over with Pearls, and died suddenly in the midst of his Filthiness, *Symsons Hist.*

XVI. It would be too long to insist upon every particular Pope, who after the first six hundred years were for the most part Monsters, rather than Men, and are therefore numbred by an ingenious Person under the several following heads, that is, *Usurping Nimrods*, *Luxurious Sodomites*, *Egyptian Magicians*, *Devouring Abaddons*,

and Incurable Babylonians, many of whom by the just judgment of Heaven were cut off by strange, and prodigious Deaths, as Poyson, Stabbing, Plagues, Wars, *&c.* It happened that one Popes name was *Bocco de Porco*, *Hogs* or *Swines Face*, which he being ashamed of, he changed it into *Sergius*, and ever since all Popes have taken up their names by the rule of contraries, the most cruel being called *Clement*, or Merciful; the most wicked *Innocent*, the most cursed Popes *Benedict*, or Blessed, the greatest Clowns, *Urbane*, or Courteous, and the vilest Wretches *Pius*. Neither hath Divine Justice less appeared against Apostates and Persecutors, as by the following fearful examples it is evident,

XVII. *Judas Iscariot*, that wicked, and accursed wretch, was guilty of this horrid Sin, for he being a Disciple, nay an Apostle of Jesus Christ, moved with Covetousness, after he had conspired with the Enemy, Traiterously sold his Lord and Master, the Saviour of the World, into the hands of Thieves and Murderers, for thirty pieces of Silver, who sought only his destruction; after this vile creature had perpetrated this execrable deed, for which he was called the *Son of Perdition*, he could find no rest nor peace in his guilty conscience, being horribly tormented with remorse for his wickedness, judging himself worthy of a thousand deaths, for betraying that Innocent and Guiltless Blood; if he looked up, he saw the vengeance of God ready to fall upon him, and destroy him, if he looked down, he saw nothing but Hell gaping for him, to swallow him up; the light of the Sun was dreadful to him, and he was even weary of his own life; so that being plunged into the bottomless pit of despair, he at last hanged himself, and burst in two in the midst, so that all his bowels gushed out, and his memory is abhorred to this day, as a dreadful Apostate from Christianity.

18. There are two memorable examples of Apostates; the one of *Lucian*, who having professed the Christian Religion for some time under *Trajan* the Emperour, fell afterwards away, and became so Prophane and Impious, as to mock at Religion, and the Divinity, so that he was

firnamed *the Atheist*; this wretch, who like a foul mouthed Dog, barked and belched out bitter Jears, and Scoffs against the Religion of Christ, seeking to make it ridiculous, and thereby destroy it, was himself in Gods vengeance torn to pieces, and devoured by Dogs. The other is *Porphyrie*, who after he had received the knowledge of true Religion, out of despight and anger, because he was reproved for his faults by the Christians, set himself against them, and published Books full of horrible Blasphemies, to discredit and overthrow the Christian Faith, but when he observed how fully, and clearly all his wretched Arguments were answered, and confuted, and that he was accounted a villanous Atheist for his labour, in terrible despair, and anguish of Soul, he dyed. *Beards Theatre.*

XIX. *Julian* the Emperor, notoriously known by the name of *Apostate*, fell into the same dreadful gulf; for having been brought up, and instructed from his childhood in the Christian Religion, and afterward for some time a profest Reader thereof to others in the Church, as soon as he had obtained the Empire, he maliciously revolted from his Profession, and resisted with all his power the Faith, and Church of Christ, endeavouring by all means possible, either by force to ruinate and destroy it, or by craft and subtilty to undermine it, and because he designed to do what mischief he could to the Christians, he therefore endeavoured by all means, to please, and oblige the Pagans their Enemies, and therefore he first ordered their Heathen Temples to be opened, which *Constantine* his Predecessor had caused to be shut up; then he took from the Christian Churches, and their Ministers those Liberties, Priviledges and Immunities, which *Constantine* had bestowed upon them, and not content herewith, he confiscated the Church Revenues, and imposed great Taxes, and Tributes upon all that professed the name of Christ, and forbid them to have any Schools of Learning to teach their children, and used many of the customs and orders of the Christian Religion in his Heathen Worship; after he had thus by all means laboured to beat down

the Scepter of Christs Kingdom, it happened quite contrary to his expectation, for instead thereof, the Scepter of his own Kingdom was destroyed, and broken; for making War against the *Persians*, he furnished himself with such Gallantry of Armour, Apparel, Soldiers, and all things else, that he thought of no less than to have overcome the whole world, continually belching out threatnings against the poor Christians, whom he had determined at his return out of *Persia*, to have utterly destroyed, and to have left none alive, as was afterward discovered by one of his Councel; the number of his Army was so great, and his strength (as he thought) so impregnable, that he doubted not in the least, but to have conquered all *Persia* in a short time; but behold how God overturneth the contrivances and Plots of his Enemies! this great Army, (as St. *Chrysostome* writing against the Heathen observes) in which he put so much confidence, seemed in a little space to be rather a vast, and weak multitude of Women and Children, than an Army of Warriors; for by the ill management and conduct thereof, there arose so great a Famine amongst them, that their Horses which were provided for the Battel, were fain to be killed to save them from starving, yea and for want of that too, many hundreds dyed of hunger, and Thirst: so that when they had any skirmish with their Enemies, they were always put to the rout, doing more mischief to themselves than their Foes, and lastly, they were led so indiscreetly, that they could not by any means escape but were constrained after he was slain, to beseech the *Persians* to suffer them to retire, whereby as many as could, escaped, and fled away to save their lives; and thus this gallant Army was miserably discomfited, and destroyed, to the everlasting shame and infamy of that cursed Apostate, who was struck with an Arrow in the battel, that was never known from whence it came, which pierced through his Armour, and wounded him very deep in his side, and feeling his strength fail, by reason of his wound, he took some of his own Blood in his own hands, and throwing it up in great pride and

malice, cryed out, *O* Galilean, *thou haſt overcome me*; (meaning thereby our Bleſſed Saviour, whom he in ſcorn termed ſo) and ſoon after wretchedly gave up the ghoſt. One of the Treaſurers of this wicked Emperor who, to pleaſe his Maſter, forſook likewiſe the Religion of Chriſt, being on a time mocking and deriding the Miniſtry of Gods holy Word, died miſerably on a ſudden, with vomiting blood out of his mouth, his privy parts, (as St. *Chryſoſtome* ſaith) being likewiſe ſo rotten, putrified, and conſumed with lice, that he could find no remedy for the ſame, and ſo dyed. *Symſons Ch. Hiſt.*

XX. *Arnold Borelius*, a Student in the Univerſity of *Lovain*, a Man much commended for an excellent wit, r peneſs of Learning, and for favouring the Proteſtant Religion, but afterward Apoſtatizing to Popery, he began to be much troubled in mind, and thence fell into deſpair, againſt which he wreſtled a great while, but at length being wholly overcome by it, as he was drawn to walk in the Fields with ſome Schollars, his familiar Friends, he pretended himſelf weary, and ſo ſate down by a Springs ſide, and his Friends being gone a little before, he drew out a dagger, and ſtabbed himſelf into the breaſt; his Friends obſerving him to ſhrink down, and the water diſcoloured with his blood, ran to him, took him up, carried him to the next houſe, and ſearched his wound; but whil'ſt they were buſie about him, he eſpied a knife by one of their ſides, whereupon he plucked it forth, and ſuddenly ſtabbed himſelf into the heart, whereby he miſerably dyed. *Acts & Monuments.*

XXI. The Chancellor *Oliver*, having againſt his conſcience renounced the *Proteſtant* Religion in *France*, was reſtored to his former Eſtate, and afterward became a very violent perſecutor, ſhedding much innocent blood, but ſuch a fearful Judgment was denounced againſt him by thoſe innocent Souls whom he condemned, as ſtruck him into ſo great dread, and terrour, that he preſently fell ſick, and was ſurprized with ſuch extream melancholly, that ſobbing out deep ſighs, and murmurings continually againſt God, he ſo afflicted his half dead body, that he was like a diſtracted perſon, yea his fits were ſo ve-

hement, that he would ſhake the Bed as if he had been young and ſtrong; and when a certain Cardinal came to viſit him in his extremity, he could not abide his ſight, his pains increaſing thereby, but cried out, *That it was the Cardinal who brought them all to damnation*; When he had been long tormented in this manner, at laſt in extream anguiſh and terrour he gave up the Ghoſt. *Beards Theatre.*

XXII. King *Henry* the Fourth of *France*, who had all his life time before been a *Proteſtant*, yet after he came to the Crown of *France*, when he had almoſt ſubdued all his Enemies which oppoſed him therein, ſuddenly turned *Papiſt*; not long after as he was taking his leave of his Nobles, to begin his progreſs, one *John Caſtle*, influenced by the *Jeſuits*, intended to have ſtabbed him into the Body with a Knife; but the King at the ſame inſtant ſtooping down to take up one of his Lords, who was on his knees before him, the blow happened upon his upper Jaw, cutting out one of his Teeth, and ſomewhat wounding his Tongue, it is reported that in his progreſs, a *Proteſtant* Miniſter in private conference ſaid unto him, *Sir, you have denyed God with your Tongue already, and have now received a wound in the ſame; take heed of denying him with your heart, leſt you receive a wound in that alſo*; which afterward proved a true prophecy, for riding abroad in his Coach to refreſh himſelf, as he paſſed through a narrow ſtreet, one *Ravillack* watched his opportunity, and with a Dagger ſtabbed him firſt into the left pap, and with a ſecond blow ſtruck him between the fifth and ſixth Rib, cutting aſunder the vein which leads to the heart, of which wound he immediately dyed. *De Serres Fr. Hiſt.*

XXIII. Among thoſe who were moſt cruel in perſecuting the poor *Proteſtants* at *Valence* in *France*, at the ſame time when two Miniſters of that City ſuffered Martyrdom, there was one *Lambeſpine* a Councillor of the *Parliament* at *Grenoble*, and one *Porſennas*, the Kings Attorney, who had formerly been *Proteſtants*, but were now very active againſt them; but they were both made dreadful Examples of Divine Vengeance, for *Lambeſpine*

falling in Love with a young Woman, was ſo extreamly paſſionate therein, that he left his Eſtate and Imployment to follow her up and down, whitherſoever ſhe went; and ſtill ſeeing his love and labour deſpiſed, and ſlighted, he pined away with grief, and grew ſo neglectful and careleſs of himſelf, that multitudes of Lice bred, and fed upon him, ſo that he could no way be freed from them, for they continually increaſed, and iſſued out from all parts of his body, in ſuch great numbers, as Worms upon a rotten Carkaſs; ſo that ſeeing his own miſery, & feeling *Gods* heavy vengeance upon him, he began to deſpair of mercy, and was therefore deſperately reſolved to ſtarve himſelf to death; which purpoſe the Lice ſeemed to further, for they cluſtered ſo thick in his Throat, as if they would have choaked him every moment, neither could he ſuffer any ſuſtenance to paſs down, by reaſon of them; and when ſome of his Friends being moved with compaſſion, were reſolved to force him to eat, providing broths to that purpoſe, he refuſed and ſtrove againſt them, ſo that they were forced to bind his Arms, and put a Gag into his Mouth, to keep it open, while they poured in the food; and being thus Gagged, he dyed like a mad Beaſt, the abundance of Lice that went down his throat choaking him; which was ſo terrible an example, that the very Papiſts themſelves ſaid, *As he had cauſed the Miniſters of* Valence, *to have Gags thruſt into their mouths, and ſo to be put to death, ſo likewiſe he himſelf died with a Gag in his mouth.* Hiſt. Fr. Perſecut.

XXIV. As for *Porſennas*, (commonly called *Bourreel*) who was indeed a very Butcher to the poor Proteſtants; After he had ſold his own Eſtate, and likewiſe his Wives and Friends, to raiſe money to buy his place, hoping ſoon to get a great deal more by his accurſed Office, he found himſelf mightily diſappointed, whereby he ſhortly after fell into deſpair of God's Mercy; and likewiſe into a ſtrange and unknown Diſeaſe, neither could thoſe whom he had put to death depart out of his mind, but he ſtill imagined they preſented themſelves before him; ſo that as one deprived of his reaſon, he denied

and defied the Almighty, and called upon the Devil in a moſt horrible manner; which his Clerk hearing, he diſcourſed to him of the Mercies of God, out of ſeveral places of Scripture, to comfort and reſtore his decayed ſenſes; but inſtead of Returning to God by Repentance and Prayer, he continued more obſtinate, and called to his Clerk, ſaying, *Stephen, Stephen, Thou art black*; *ſo I am and it pleaſe you*, quoth he, *but I am neither* Turk *nor* Moor, *but a* Gaſcoigne, *with red Hair*; *No, no*, ſaid he, *not ſo, but thou art black with ſin*; *That is true*, quoth he, *but I hope in the bountiful mercy of God, that for the Love of Chriſt who died for me, my black ſins ſhall not be imputed to me*: Upon which he being more inraged, called his Clerk *Lutheran, Hugonot, Villain*, &c. deſiring his Friends, who ruſhed in at the noiſe, that *Stephen* ſhould preſently have bolts clapt on his Legs, and be burnt for an Heretick: In brief, his Rage and Fury increaſed ſo much, that in a ſhort time he died a fearful death, with horrible howlings and outcryes; his Creditors ſcarce giving time to draw his Carcaſs out of his Bed before they ſeized upon all his Goods, not leaving his poor Wife and Children ſo much as a Bed of Straw to lye on; ſo grievous was the Curſe of God upon him and his Houſe. *Hiſt. Perſecut.*

XXV. A Smith in King *Edward* the Sixth's Time, called *Richard Denſon*, was a zealous Profeſſor of Religion, and by his Chriſtian Inſtructions, the happy Inſtrument of converting a Young Man to the Faith: Afterward in the Reign of Queen *Mary* this Young Man was caſt into Priſon for his Religion, who remembring his old Friend the Smith, to whom he alwaies carried a Reverend Reſpect for the good that he had received by him, ſent to know whether he was not impriſoned alſo; and finding that he was not, deſired to ſpeak with him; & when he came, asked his Advice, whether he thought it comfortable for him to remain in Priſon? and whether he would incourage him to burn at a Stake for his Religion? To whom the Smith anſwered, *That his Cauſe was good, and he might with comfort ſuffer for it; but for my part* (ſaith he) *I cannot burn*: But he that could not

burn for his Religion, by God's Just Judgment was burned for his Apostacy; for shortly after, his Shop and House being set on fire, whilst he over earnestly endeavoured to save his Goods, himself was burnt. *Acts and Monuments.*

XXVI. In the year 1617. *Marcus Antonius De Dominis*, Archbishop of *Spalato* (though he was old and corpulent, and thereby unfit for Travel, being almost at his Journeys end by nature,) came into *England*, leaving *Italy* his own Country, as he pretended, for Religion, and writ several Reasons thereof; whereupon being entertained, he preached and writ against *Rome*, extolling the Protestant Religion, so that he became Dean of *Windsor*, and Master of the *Savoy*, which he enjoyed for some time; but whether he had higher hopes at home, or the humour and fancy altering, after five years stay here, he retracted all that he had said and written, which so incensed King *James*, that he commanded him within three daies, at his peril to depart the Realm; who thereupon went to *Rome*, and there inveighed as bitterly against the Protestants, as he had done in *England* against the Papists, hoping at least for pardon, if not for preferment: But notwithstanding his Recantation, according to the Law of the Inquisition, having once revolted, though now returned, he suffered the death of an Heretick, and an Apostate, though not the shame; and had the punishment of a Martyr, though not the Honour, being publickly burnt at *Rome*, yet not Burnt alive; for dying in prison, and then buried, it is said, his Body was afterward taken up and burnt. *Bakers Chronicle.*

XXVII. One *James Latomus*, a Divine of *Lovain*, sometimes a Professor of the gospel, but afterwards an Apostate, being one time got into the Pulpit to preach before the Emperour *Charles* the Fifth, at *Brussels*, was at that very instant so amazed and astonished, that no body could understand him; so that he was laughed to scorn by the Courtiers; seeing himself thus disgraced, he returned to *Lovain* where in his publick Lecture he fell into such grief and sorrow of mind for the dishonour he had

got, that at length it turned into an open frenzy and madness, uttering such words of Desperation, and blasphemous Impiety, that by other Divines present, he was carried away raving, and shut up in a close Chamber; from which time to his last breath he cryed out, *That he was damned, and rejected of God; and that there was no hope of Salvation for him, because that wittingly, and against his knowledge, and of meer malice, he had resisted and withstood the manifest Truth of the Word of God*; and soon after dyed in this miserable condition. *Beards Theatre.*

XXVIII. It is recorded of *Trebellius*, the first King of the *Bulgarians*, that he, with his people, being converted to the Christian Faith, that he might more quietly apply his Mind and Soul to the Exercises of Religion, he resigned up his Kingdom to his Eldest Son, who when he was King, renounced the Christian Religion, and worshipped the Gods of the Heathen; whereupon the Father not only deprived him of his Royal Dignity, but likewise caused his Eyes to be put out for a punishment of his Apostacy, and bestowed the Kingdom upon his other Son, shewing thereby, *That he who abandoneth and forsaketh the True Light of Salvation, is not worthy to enjoy the comfortable Light of the World.* Beards Theatre.

XXIX. *Peter Castellon*, Bishop of *Maston*, having attained great Riches and Renown by means of the Gospel, yet notwithstanding, he afterward turned his back upon the Protestant Faith, and mightily inveighed against the profession of that Religion in his Sermons at *Orleance*, endeavouring to demonstrate that he had not only abjured and denyed it; but likewise that he was a profest Adversary thereunto: This Man sitting one time in his Chair, fell into a strange disease, which no Physician had ever seen, or could find the cause or remedy thereof; for one half of his Body was extream hot, and burned like Fire, the other extraordinary cold, and frozen like Ice; and in this Torment, with horrible cryes and groans he ended his Life. Cardinal *Pool*, an *English-man*, had sometimes professed himself a Protestant, yet afterward was a zealous Papist, and a cruel persecutor in Queen *Maries* dayes; but he dyed within

two or three dayes after the Queen, in horrible grief and terrour of Conscience, without any visible token of Repentance. *Beards Theatre.*

XXX. But among all the Examples we read of, there is none more terrible than that of *Francis Spira*, a Lawyer of *Cittadella*, in the Territories of *Venice*, a man of great Credit and Authority in his Country, who imbraced the True Religion with extraordinary Zeal, and made open profession of the same, teaching the Doctrines thereof first to his Family, and then to his Friends and Familiar Acquaintance, which he continued to do about six years, whereby he stirred up the malice of the *Popish Clergy* against him; so that they complained to the Pope's Legate thereof; which when *Spira* understood, & foresaw the danger wherein he was like to fall, after he had long debated and disputed the matter in his own Conscience, the counsel of the Flesh and worldly Wisdom prevailing, he resolved at last to go to the Legate, and by doing whatever he should command him, to appease his Anger; and coming accordingly to *Venice*, being over-ruled with immoderate fear, he subscribes to a Catalogue of all the pretended Errours which the Legate had drawn up; together with his confession annexed, which he promised to declare in his own Town, and to acknowledge the whole Doctrine of the Church of *Rome* to be True and Holy, and to abjure the Opinions of *Luther*, and all such Hereticks: As he was going home, to this purpose, he began to consider how wickedly he had denied Christ, and his Gospel at *Venice*, and what he had promised to do in his own Country; whereupon being confounded with fear and shame, he thought he heard a voice thus speaking to him; *Spira, what dost thou here? Whither goest thou? Hast thou unhappy man, given thy Hand-writing to the Legate? yet see thou do not seal it in thy own Country; Dost thou think Eternal Life so mean a thing, as to prefer the present life before it? Remember Man, that the sufferings of this present Life are not comparable to the Glory that shall be revealed: If thou suffer with him, thou shalt also Reign with him: Thou canst not answer what thou hast already done*

yet the Gate of Mercy is not quite ſhut; heap not ſin upon ſin, leſt thou repenteſt when it is too late. Now was *Spira* in a Maze, not knowing which way to turn; and when he came home, he acquainted his Friends with what he had done at *Venice*, and what he had promiſed to do there, and how the terrours of God on the one ſide, and the terrours of the World on the other, did continually torment him; they without more ado adviſed, and by divers Arguments perſwaded him to do what he had promiſed; whereupon going to the Mayor, he offered to do what was enjoyned him by the Legate; but all that night the miſerable Man was vexed with reſtleſs cares, without a minute of ſleep; yet the next morning he gets up, and deſperately went into the publick Congregation, and in the preſence of the whole Aſſembly, he recited his infamous abjuration of the Proteſtant Profeſſion; after which he was fined thirty pieces of Gold and ſo reſtored to his Dignities, Goods, Wife and Children: As ſoon as he was departed, he thought he heard this dreadful Sentence; *Thou wicked wretch, thou haſt denied me; thou haſt renounced the Covenant of thine Obedience; thou haſt broken thy Vow; hence Apoſtate bear with thee the Sentence of thine Eternal Damnation*: *Spira* trembling and quaking, afflicted in body and mind fell down in a ſwound, and from that time forward he never found any eaſe or peace in his mind, but profeſſed, *That he was captivated under the revenging hand of the Almighty God, that he continually heard the Sentence of Chriſt the juſt Judge againſt him*; when his Friends brought him able Phyſicians, he ſaid, *Alas poor men, how far are you wide! it is neither Plaiſter nor Drugs that can cure a wounded Soul, caſt down with the ſenſe of Sin, and the Wrath of God, it's Chriſt only that muſt be the Phyſician, and the Goſpel the ſole Antidote*; he was about fifty years of Age, his underſtanding active, quick of apprehenſion, witty in diſcourſe above his ordinary manner; he refuſed nouriſhment, which his Friends forcing upon him, he was very angry, crying out, *You ſtrive to make me tire out this miſery, I would fain be at an end; O that I were gone from hence, that ſome body would let out this weary Soul.* One asked what he

conceived to be the cause of his disease; upon which he brake out into a lamentable discourse of the passages formerly related, and that with such passionate expressions as made many weep, and most tremble; his Freinds minded him of several promises out of the Scripture, and of many examples of Gods Mercy; *My Sins*, saith he, *are greater than the Mercy of God, for I am one of those damned Reprobates whom God would not have to be saved, since I willingly, and against my knowledge denied Christ, and I feel that he hardens me, and will not suffer me to hope*: One time seeing a knife on the Table, he snatched it up to have mischieved himself, had not his Friends prevented it, whereupon he said, *I would I were above God, for I know that he will have no mercy upon me*; in this condition he lay about eight weeks in a continual burning, neither desiring nor receiving any thing, but by force, and that without digestion, and was like an Anatomy vehemently raging for drink, ever pining, and yet fearful to live long, dreadful of Hell, yet covering Death, in a continual Torment, yet his own Tormentor; and thus consuming himself with Grief and Horrour, Impatience and Despair, like a living Man in Hell, he represented an extraordinary Example of Gods Justice and Power, and thus he ended his miserable life. *Clarks Mirrour.*

XXXI. It is observable that most, or all of those *Roman* Emperors who raised those ten horrid Persecutions against the Christians came to very untimely ends; neither hath Divine Justice spared others since, who have set themselves to destroy poor innocent Christians meerly upon the account of their Religion, of which Histories give many remarkable instances, and among the rest these that follow. A Counsellor of the Parliament of *Provence* in *France*, was so furious against the poor Protestants, that the sooner to dispatch them to the fire, he usually staid in the Judgment Hall from morning till night, causing his meat and drink to be brought him thither; but whilst he was thus wickedly industrious in these Affairs, there began a little sore to rise upon his Foot, which at first was no more than if a Wasp had stung the place, yet increased so extreamly the first day

day with redneſs, and pain, that his whole foot was inflamed therewith, ſo that it was judged incurable, unleſs he would cut off his foot, and thereby ſave the reſt of his Body, which he not yielding to, the next day his whole leg was infected, the third day his thigh, and the fourth his whole body was inflamed, of which he preſently died, his Corps being all parched, as if roſted by a Fire; thus he that was ſo hot in burning poor Chriſtians was himſelf by the ſecret flame of Gods Wrath, burnt and conſumed to death, as if it had been by a fierce and tormenting fire. *Hiſt. France, lib.* 2.

XXXII. *John Meſnier*, Lord of *Oppede*, was another chief inſtrument againſt the *Proteſtants* in *France*, and led his murthering Army againſt them, where they committed ſuch horrid Cruelties, and Barbarities, as the moſt outragious Heathens in the world would have bluſhed at; inſomuch that abundance of complaints were made againſt him, and he accordingly ſummoned to, appear perſonally before the parliament at *Paris*, there to anſwer thoſe Murders, Extortions, Robberies, and other Villanies laid to his charge; but being convicted, and found Guilty thereof, he was not only releaſed, but reſtored to his former Eſtate; but though he eſcaped the hands of Men, yet he was overtaken by the hand of God; for when he was in the height of worldly proſperity and buſier than ever in perſecuting the diſtreſſed *Proteſtants*, even then a flux of blood came through his privy parts, which engendred a carnoſity, and thickneſs of fleſh therein, and thereby hindered his Urine, ſo that with horrible outcries; and raving ſpeeches, he gave up the ghoſt; feeling as it were a burning fire, broiling his Intrails from his Navil upwards, and an extream infection putrifying his lower parts, and beginning to taſte even in this life, as it were, that vengeance of Eternal Fire both in Soul, and Body, which is prepared for the Devil and his Angels. *Hiſt. France.*

XXXIII. The *Cardinal* of *Lorrain*, a principal pillar of the Houſe of *Guiſe*, in *France*, and a craſty and cruel perſecutor of the *Proteſtants*, as he was coming from *Rome*, with a deſign to ſtir up the Kings of *France* and

Poland utterly to root them out of their Dominions, it pleaſed God, for the deliverance of the Chriſtians, to ſtrike him ſtark mad at *Avignion* by the way, where he died in the flower of his youth; at the inſtant of whoſe death, there happened ſuch an horrible Tempeſt, that all the people ſtood amazed thereat. *Acts & Mon.*

XXXIV. *Felix*, Earl of *Wurtemburg*, one of the Captains of the Emperor *Charles* the Fifth, being at Supper at *Ausburg*, with many of his companions, they breathed out horrible threatnings of what cruelty they intended to exerciſe upon the poor Proteſtants, and the Earl ſwore before them all, *That before he died, he would ride up to his Spurs in the blood of the* Lutherans: but it happened the ſame night that vengeance overtook him, for he was ſtrangled, and choaked in his own blood before morning, and ſo he did not ride, yet bathed himſelf, not up to the Spurs, but up to the throat, not in the Blood of the *Lutherans*, but his own blood, and ſo miſerably ended his life. *Flaccius Illyricus.* *John Martin* of *Piedmont*, continually boaſted how he would root out the Proteſtants, and in much Gallantry cut off a Miniſters Noſe of *Angrogne*, but immediately after, he himſelf was ſet upon by a Wolf, which bit off his Noſe, as he had abuſed the Miniſter, whereupon he grew mad, and died miſerably; which ſtrange Judgment was much diſcourſed of by all the country round about, becauſe it was never known that this Wolf had done any hurt to any Man before. *Acts & Mon:*

XXXV. The Lord of *Reveſt*, who was Preſident of the Parliament at *Provence*, and by whoſe means many innocent Proteſtants were Martyred, was a while after put out of his Office, and returning to his own houſe, he was viſited with ſo dreadful a ſickneſs, accompanied with ſuch mad and furious fits, that his Wife nor Friends durſt never venture to come near him, and ſo like a furious Mad-man, he in a ſolitary inraged humor ended his wretched Life. About the ſame time there happened a very ſtrange Judgment upon one *John Cranequin*, an Antient Lawyer of *Bruges*, who was ſo violent and furious in the Popiſh way, that he turned Pro-

moter

moter against the Protestants, informing *Ovy*, one of the cursed Inquisitors against them, whereby many were taken and martyred: But Divine Justice struck him with a very strange Phrensie, insomuch that whatsoever his Eyes beheld, seemed in his Judgment to be crawling Serpents; and though all manner of means and Medicines were used for curing him; yea, though they used the help of wicked Conjuration and Sorcery, yet his Senses were quite benummed, and he was bereaved of his Reason, and so miserably died. *Beards Theatre.*

XXXVI. *John Morin*, a cruel Enemy to the Professors of the Truth, who busied himself continually at *Paris*, in apprehending and accusing the Protestants, whereby he caused multitudes daily to be sent to the High-Court of the Palace: This Man himself soon after died in most grievous and horrible torture; and the Chancellor *Prat*, who gave out the first Commissions to destroy them, died swearing and blaspheming the Name of God, his stomach being most strangely gnawn in pieces, and consumed with Worms. *Poncher*, Archbishop of *Tours*, pursuing with all violence the burning of the Protestants, was himself surprized with a Fire from Heaven; which beginning at his heel, could never be quenched, till one Member after another was cut off, whereby he miserably died. *Gaspard* of *Renialme*, one of the Magistrates of the City of *Anvers* in *France*, having condemned certain poor faithful Souls to be burned, received ere he moved out of the place, the terrible Sentence of Gods Judgment against himself, falling immediately into desperation, and was led home to his house half distracted, where roaring out *That he had condemned and destroyed the blood of the Innocent*, he presently died. *French Hist.*

XXXVII. *Lambert*, a Frier in *Liege*, a very cruel Persecutor, & one of the bloody Inquisitors for Religion, whilst he was one day bitterly inveighing against the Protestants, he was on a sudden, in the midst of his Sermon, struck speechless, so that he was fain to be carried out of the Pulpit to his Cloister in a chair, and was shortly after

found drowned in a Ditch. *Albertus Pighius* (a great Enemy to the Goſpel, inſomuch that he was called, *The Lutherans Scourge*) being at *Bulloign*, at the Coronation of the Emperor, to behold the Pomp and Glory thereof, it happened that the Scaffold whereon he ſtood, fell down with the weight of the people, and *Pighius* came tumbling headlong amongſt the Guard that ſtood below, and fell upon the points of their Halberds, which ran quite thorow his Body; the reſt of the Company eſcaping without any great hurt. *French Hiſt.*

XXXVIII. In the Reign of King *Henry* the Eighth, one *Adam Damlip*, a very worthy Proteſtant Preacher, was condemned to be Executed as a Traitor, pretendedly, though in truth for nothing but defending the Chriſtian Religion againſt Popiſh Superſtitions: Now there was one Sir *Ralph Ellaker* Knight Marſhal of *Calice*, who was to ſee him Executed there, and was a very great Enemy to him, ſo that he would not permit him to make any Confeſſion of his Faith, nor the cauſe for which he dyed, but ſtill cryed out to the Hangman, *Diſpatch the Knave, make an end*; not ſuffering him to ſpeak a word in his own defence, nor clear himſelf from the treaſon with which he was charged, but not proved againſt him; yea this bloody wretch ſwore, *That he would not ſtir till he ſaw the Traitors heart out.* A while after there happened a skirmiſh between the *Engliſh* and *French*, at *Bulloign*, where this Sir *Ralph* was ſlain, with divers others, whoſe death only ſufficed not his Enemies; for after they had ſtripped him ſtark naked, they cut off his Privy Members, and pluckt the heart out of his body, and ſo left him a terrible Example to all mercileſs and bloody Men; for there was no cauſe ever known, why they ſhould uſe him ſo, more than the reſt, but only to diſcover the Juſt Judgment of Heaven upon him. *Beards Theatre.*

XXXIX. *James* the Fifth King of *Scotland*, by the Inſtigation of the Popiſh Biſhops, was a great perſecutor of the Proteſtants. (the Light of the Goſpel breaking forth in his time) and gave Commiſſion to Sir *James Hamilton* his Treaſurer, to proſecute all perſons which ſhould

ſhould be found guilty of Hereſie, and to inflict puniſhments upon them, the King being alſo heard to ſay, *That none of that ſort ſhould expect any favour at his hands; nay not his own Sons, if they ſhould be found guilty:* But this continued not long; for Sir *James Hamilton* was accuſed of a deſign againſt the King's Life, for which he was ſhortly after Executed; And a War afterward breaking out with *England*, the King found his Nobility very averſe in aſſiſting him therein, which much diſcontented him: Theſe thoughts, with ſome fearful Viſions which he had by night, much terrified him, and altered his Mind from thoſe Extremities which the Clergy had put him upon: For one night as he lay at *Linlithgow*, it ſeemed to him that *Thomas Scot*, Juſtice Clerk, came to him with a Company of Devils, crying, *Woe worth the day that ever I knew thee, or thy ſervice, for ſerving thee againſt God, and againſt his Servants, I am now Judged to Hell Torments:* Hereupon awaking, he called for Lights, and cauſing his Servants to ariſe, he told them what he had heard and ſeen: The next morning by break of day, word was brought him, that the Juſtice Clerk was dead, which fell out juſt at the ſame time, when the King found himſelf ſo troubled, and almoſt in the ſame manner, for he dyed in great terrour of mind, often repeating theſe words, *By the Righteous Judgment of God I am condemned*; and the manner of his death anſwering the Kings Dream ſo exactly, made it yet more terrible to him. Another Viſion he had in the ſame place, not many nights after, which did more affright him, for whilſt he lay ſleeping, he thought that Sir *James Hamilton*, whom he had cauſed to be Executed, came to him with a drawn ſword in his hand, and therewith cut off both his Arms, threatning alſo within a ſhort time to return, and to deprive him of his Life, with which he awaked, and as he lay muſing what this Dream ſhould ſignifie, news was brought him of the Death of his two Sons, *James* and *Arthur*; the one dying at St. *Andrews*, and the other at *Sterling*, at one and the ſame hour. The next year, which was 1542. being overwhelmed with grief, he died at *Faulkland*, in the

Thirty second year of his Age, a little before he dyed, he had word brought him that his Queen was delivered of a Daughter, whereupon he burst forth into a passion, saying, *It came with a Lass* (meaning the Crown) *and will go with a Lass, Fie upon it.* Spotswoods *History of* Scotland.

XL. *Drahomira* Queen of *Bohemia*, was an implacable Enemy to the Christians, and caus'd many of them to be slain; but as she happened to pass over a place, where the Bones of some godly Ministers (who had been martyred) lay unburied, the Earth opened its mouth, and swallowed her up alive, together with the Chariot wherein she was, and all that were in it: which place is to be seen before the Castle of *Prague* to this day. About the year 1488, some Popish Bishops in *Bohemia*, stirred up the Queen, who was then great with Child, to move King *Uladislaus* her Husband, severely to punish the *Piccards*, as the Protestants were then called; and the Queen much pleased her self in thinking what grateful Spectacles she should have, when she should see some of them burnt, some beheaded, and others drowned in the River: But it pleased God, before she could see it effected, she fell in Travel, and could by no means be delivered of her burden; whereupon the Physicians advised, that the Child should be cut out of her Womb, which being done accordingly, the Child lived, but the Mother died. Two years after the Bishops by their Importunity prevailed with the King to use sharp Remedies against this growing Religion: whereupon an Edict was drawn up, *That all the* Piccards, *or Protestants, without distinction of Age, Sex, or Quality, should be murdered.* This Edict was brought to the Assembly of the States at *Prague*, to be confirmed by them: Many of the Nobles opposed it, but by subtilty of the Chancellor, and his bloody Associates, it was at last carryed by the *Major* part. The Chancellor, as he returned from the Parliament, visited a Nobleman of his Acquaintance, and there with great rejoycing told him what was concluded against the Protestants: The Nobleman having a Servant by, who was a great favourer

favourer of them, asked him how he liked this Decree? The Servant answered, *That all Parties were not agreed:* The Chancellor suspecting some Conspiracy, asked him, *who durst oppose the States of the Kingdom?* The Servant said, *There is one in Heaven, who if he were not present at your Councils, you have but consulted in vain:* The Chancellor replied, *Thou Knave, thou shalt find that, as well as the rest of you*; and so rising up in a fury, immediately a Carbuncle arose upon his foot, which turned to a Disease called *Ignis Sacer*, of which he died soon after in much misery. *Clark's Martyr.*

XLI. Another who was very forward in promoting this Decree, in his return homeward, as he was alighting out of his Chariot to make water, struck his Privy Member on a sharp Nail that was in the Boot, whereby, as he fell forward, he drew out his Guts and Entrails along with him, and not long after gave up the Ghost. Another Nobleman who promoted this cruel Decree, as he was Hunting, his Horse threw him, and one of his Arrows ran into his Thigh, and came out at his Loins, whereby he dyed a very painful death. The year after, two *German* Tradesmen were apprehended at *Prague*, and by the Monks accused of *Lutheranism*, for which they were condemned, and burnt: One of their chief persecutors was so violent against the Protestants, that he wished they were all hanged, burnt or beheaded by his hands, but it pleased God in his just Judgment, that shortly after all these evils fell upon himself, for being exceedingly in debt, for very trouble and vexation he went and hanged himself, and when his Friends had privately buried him; the common people hearing of it, digged up his Carkass, and threw it out, and by the Magistrates command, it was ordered to be burnt, but when the wood was consumed, and the Body only scorched, one came and cut off his head. *Clarks Martyr.*

XLII. Neither has Almighty God failed to shew his displeasure against wicked persecutors in our own country, especially those in bloody Queen *Maries* Reign, of which we shall only collect some few. *Alexander* the

Keeper of *Newgate*, was a cruel Enemy to those that lay there for Religion, and used to go to bloody *Bonner*, *Story*, *Cholmly*, and the rest, crying out, *Rid my Prison, Rid my Prison; I am too much pestered with these Heretick's:* the wretch dyed a miserable death, his Body being so swoln, that he was rather like a Monster than a Man, his Intrails also were so rotten, that none could abide the stink of them; his Son *James*, to whom he left a great Estate soon wasted it all, saying in a jeer, *Ill gotten, ill spent*, and as he went through *Newgate-Market* he fell down dead. *John Peter*, Son in Law to this *Alexander*, an horrible Blasphemer, who used upon every occasion to say, *If it be not so, I pray God I may rot before I dye*, he was likewise very cruel to the poor Christians in Prison, but Divine Justice met with him for all, for his Body rotted away by piecemeal, and so he died miserably. *Robert Baulding*, as he was apprehending *William Seaman* the Martyr, was stricken with Lightning, and thereupon pined away, and died. *Ralph Lardin*, the Betrayer of *George Eagles*, was afterward Arraigned and hanged; as he stood at the Bar, he said publickly, *This is justly fallen upon me, because I betrayed the Innocent blood of that good and just man*, George Eagles, *who was condemned by my means, and I sold his blood for a little mony*: The like vengeance of God fell upon *Richard Petto*, and Justice *Brown*, both cruel Persecutors of *George Eagles*; one *Dale*, a Promoter, and Persecutor, was eaten up of Lice, and dyed. Dr. *Dunning*, Chancellor of *Norwich*, a bloody persecutor in Queen *Maries* days, was suddenly taken sitting in his Chair, and dyed. Dr. *Berry*, Commissary of *Norfolk*, another bloody persecutor, as he was walking with one of his Concubines, fell down suddenly with an heavy groan, and never stirred after. A persecuting Suffragan of *Dover* having been with Cardinal *Pool* for his blessing, coming out of the Cardinals chamber, fell down stairs, and broke his Neck. *Acts & Monu.*

XLIII. Bishop *Thornton*, a cruel persecutor, as he was looking upon his Men at Bowls, fell suddenly into a Palsy, and being carried to his bed, and bid to remember the Lord, *yea so I do*, said he, and *my Lord Cardinal too*, and so he

he dyed. Dr. *Jefferies*, Chancellor of *Sallsbury*, a wretched perſecutor, having appointed to call before him 90 perſons to examine them by Inquiſition, the day before looking upon his Buildings, fell down dead. Sir *Thomas Moor* Lord Chancellor of *England*, was a ſworn enemy to the Goſpel, & a profeſt perſecutor by Fire and Sword of the Proteſtants, and as if he deſigned thereby to grow famous, and get renown, he cauſed a ſumptuous Tomb to be erected, whereon to eternize the memory of his Cruelty, he cauſed among other worthy deeds, this principally, to be Ingraven thereon, *That with all his might he had perſecuted the Lutherans*, but it fell out contrary to his expectation, for being Accuſed, Condemned and Executed for High-Treaſon, his Head was taken off, and his Body found no other burial, but the Gibbet. *Beards Theatre.* Theſe and many more ſuch examples are recorded by Mr. *Fox* in his *Acts & Monuments*, which makes good that of the *Pſalmiſt*, *God hath prepared for the wicked the Inſtruments of Death, he ordaineth his Arrows againſt the Perſecutors*, Pſal. 7. 13.

If the Reader deſire to know more of the Cruelties of the Papiſts in all Countries for above ſix hundred years paſt, and Gods judgments upon them, he may find it at large in a little book called the Proteſtant Schoolmaſter, *of a ſhilling price, and ſold where this Book is to be had.*

CHAP. V.

Fearful Judgments upon Cruel Tyrants, Murderers, and other notorious and debauched perſons, with the wonderful diſcovery of ſeveral Murders, &c.

IT appeareth in Hiſtory that there have been a multi-

vernours in former Ages, who have thought that their Will ought to be their Law, and have gloried in Tyrannizing over their poor Subjects, however it hath pleased the Divine Majesty many times to discover his abhorrence and detestation of such practices, by his severe Judgments upon the Actors thereof: It is likewise as plain that God Almighty, as well to declare his detestation of that crimson sin of Murther, as to beget and retain in us a horrour thereof, hath most vigorously imployed his Providence by strange, and miraculous ways, to bring to light deeds of darkness, and to drag the bloody Authors of them out of their greatest privacies, and concealment, to condign punishment, it were an infinite Labour to trace the several footsteps of Divine Providence in this matter; neither hath Lust, Revenge, and other notorious enormities, escaped Gods Justice many times in this world, as by the following relations it doth remarkably appear.

I. *Ptolomæus Piſco*, one of the Kings of *Ægypt*, caused his own Son *Memphites* (whom he had begot of his Wife & Sister *Cleopatra*) to be slain, and then commanded his Head, Hands, and Feet to be cut off, and to be shut up in a curious Casket, made for that purpose, and sent them to his Mother as a present upon his Birth-day; and when afterward he perceived that by his barbarous Tyranny he was grown odious to all his Subjects, to prevent the danger thereof, he caused a School where most of the Children of the Nobility, and others were educated, to be beset, and incompassed round with fire, and men with drawn Swords, and then suddenly assaulted them, whereby they were all destroyed, not one of them escaping; but that which he thought to be his refuge, proved his ruine, for the People were so extreamly incensed with this cruel Act, that with an unanimous consent they fell upon him, and tore him to pieces. The like, if not greater Cruelty was practised by a Woman, one *Cycenis*, the Daughter of *Diogerides*, King of *Thrace*, who took great delight in beholding living men cut in the middle, and invited Parents to feast upon their own murthered Children, cook'd and dreſt several ways, but

she

ſhe was afterward depoſed from her Government, and her Inhumanities were ſo hateful, that none of her Subjects would relieve her, whereby ſhe was famiſh'd to death, and died of hunger. *Vetaldus*, Prince of *Lithuania*, ſtudied divers ſorts of Tortures and Torments for men, whom upon every ſlight occaſion he condemned to death: among the reſt he would command them to be ſowed up in Bear-skins, and then made it his ſport to behold them torn in pieces with fierce Maſtives: In all his warlike expeditions, he carried continually a Steel-bow, ready bent, and if any Souldier happened but to ſtep out of his Rank, he inſtantly ſtroke him dead with an Arrow, glorying to himſelf that he was ſo good a markſman; but after theſe, and abundance of other cruelties, he that delighted to ſee men die like Bears, was himſelf in the end torn in pieces with wild Wolves, being requited much in the ſame manner as he had exerciſed Barbarities upon others. *Beards Theatre.*

II. The Tyrant *Periander* uſurped the Government over *Corinth*; after he had murdered the Principal men of the City, he put to death his own Wife, to content and pleaſe his Concubine: nay, he was ſo execrable, as to lye with his own Mother: he baniſhed his Natural Son, and cauſed many Children of his Subjects to be [illegible]. Finally, he committed all manner of Villanies, which he was ſenſible had made him abhorred of his People; and therefore fearing that ſome miſerable and monſtrous death would be inflicted on him, and that he ſhould not be buried: He gave Order to two of his ſtouteſt Souldiers, that they ſhould ſtrictly guard a place by him appointed, and not to fail to kill the firſt that came in their way, and to bury his body, being ſlain: Now the firſt that met them was himſelf, who offered himſelf to them without ſpeaking a word, and was therefore immediately killed, and afterward buried by them: Theſe two were ſoon after encountred by four others, whom he had likewiſe appointed to kill them, as they had done him, which they performed accordingly. *Sabellici opera.*

III. In

K. Hen. 2. whipt by the Popes Order pa. 88

Q: Bohemia swallowed up alive. pa. 112

III. In the year 830. *Popiel* the second King of *Poland*, careleſs of matters of State, gave himſelf over to all manner of Diſſoluteneſs and Debauchery, ſo that his Lords and People ſcorned and deſpiſed him: He fearing therefore that they would ſet up one of his Kinſmen in his ſtead, by the advice of his Wife, whom he furiouſly loved, feigned himſelf ſick, and ſent for all his Uncles Princes of *Pomerania* (being twenty in number) to come and ſee him; whom lying in his Bed, he earneſtly deſired, *That if he chanced to die, they would make choice of one of his Sons to be King*; which they willingly promiſed, in caſe the Lords of the Kingdom would conſent thereunto. The Queen enticed them all, one by one, to drink a Health to the King, which as ſoon as they had done, they took their leaves: But they were ſcarce got out of the Kings Chamber, before they were ſeized with intolerable pains, by the corroding of the Poiſon wherewith the Queen had intermingled their Drink; & in a ſhort time they all died. The Queen gave it out as a Judgment of God upon them, for having conſpired the death of the King and proſecuting this Accuſation, cauſed their bodies to be taken out of their Graves, and caſt into the Lake *Goplo*, over a City called *Cruſphitz*: But by a miraculous Transformation, an innumerable company of Rats and Mice did ruſh out of thoſe Bodies, which gathering together in crouds, went and aſſaulted the King, as he was with great Jollity feaſting in his Pallace: The Guards endeavoured to drive them away with Weapons and Fire, but all in vain. The King perplexed with this extraordinary danger, fled with his Wife and Children into a Fortreſs, that is yet to be ſeen in that Lake of *Goplo*, whither he was purſued with ſuch a number of theſe creatures, that the Land and the Waters were covered with them: and they cried and hiſſed moſt fearfully; they entred in at the window of the Fortreſs, having ſcaled the walls, and there they devoured the King, his Wife and Children alive, and left nothing of them remaining; by which means all the Race of the *Polonian* Princes was utterly extinguiſhed;

and *Pyaſt* a Husbandman at the laſt was elected King. *Heylins Coſmography.*

IV. *Hatto* the ſecond Duke of *Franconia* (Sirnamed *Bonoſus*) Abbot of *Fulden*, was choſen Archbiſhop of *Mentz* in 968. at which time was a grievous Dearth, and the Poor being ready to ſtarve for want of food, he cauſed great companies of them to be gathered together, and put into Barns, pretending that they ſhould receive Corn, and other Relief; but he cauſed the Barns unmercifully to be ſet on fire, and the Poor People to be miſerably burnt therein, ſaying withal, *That the Poor were like the Rats, and Vermine, who did eat up the fruits of the Land*: But not long after an Army of Rats gathered themſelves together; no man can tell from whence, and ſet upon him ſo furiouſly, that into what place ſoever he retired himſelf, they would come and fall upon him; if he climbed on high into Chambers, they would aſcend the wall, and enter at the windows, & other ſmall chinks & creviſes; the more men attempted to deſtroy them, the more outragious they ſeemed, & the more to increaſe in number. The wretched Prelate ſeeing he could find no place by Land ſafe for him, reſolved to ſeek ſome refuge on the Waters, and got into a Boat to convey himſelf to a Tower in the midſt of the *Rhine*, near a little City called *Bingen*; but the Rats threw themſelves by innumerable heaps into the *Rhine*, and ſwam to the foot of the Tower, and clambering up the Wall, entred therein, and fell upon him, gnawing and biting, and throtling, and tearing, and tugging him moſt miſerably, till he died. This Tower is yet to be ſeen, and at this day called *Rats Tower*. It is alſo remarkable, that whiles the Archbiſhop was yet alive, and in perfect health, the Rats gnawed and razed out his Name written and painted upon many Walls. *Heylins, Coſm.*

V *Clearchus*, after he had put to death the greateſt part of the Nobility, and men of chiefeſt Account in the City of *Heraclea*, uſurped a Tyrannical Authority over them; and amongſt other horrid Cruelties and Enormities, he conſtrained the Widdows of thoſe whom he had murdered, to marry thoſe Villains his followers, whom

he allotted to them; insomuch that many with grief and anger killed themselves. Now there were two Persons of a stout and couragious Temper, who pitying the miserable condition of their Country, were resolved to venture their Lives to deliver the miserable People out of his wretched hands; whereupon they came accompanied with fifty others of the same mind and resolution, pretending as if they would have him decide a private Quarrel between them; but as soon as they had opportunity, they all joyntly fell upon the Tyrant, and with their Swords hewed him to pieces, even in the very midst of his Guards. *Beards Theatre.*

VI. *Andronicus* was one of the most cruel Tyrants that ever lived; for he exceeded in all kind of wickedness, as Ambition, Murder, Adultery, Incest, and the like. He was so treacherous and disloyal, that he traiterously murdered the Son and Heir of *Emanuel* the Emperour, causing him to be tyed up in a Sack, and so drowned in the Sea: After which he by violence took possession of the Empire of *Constantinople*, and like a strong Thief, seized upon that which was none of his own: Having thus attained his desire, he began to rage and rave, committing all manner of Villanies and Debaucheries; ravishing Women, and Virgins, and afterward giving them to his Pimps and Ruffians, to be abused; yea he committed a Rape upon one of his own Sisters; and to secure himself in this Tyrannical Estate, he murdered most of his Nobility, and all other that had any shew of Civility or Honesty, living altogether by Robbery and Extortion; whereupon his Subjects, tyred out by the multitude of Evils which he daily committed, were no longer able to endure his vile Outrages and Indignities, and therefore rise up against him, and after besieging him for some time, they at last got him into their hands, whom they used with as much cruelty as he had exercised upon them: For having degraded him, and despoyled him of all his Imperial Ornaments they pluck'd out one of his Eyes, and then set him upon an Ass with his face to the Tail, which he held in his hand instead of a Scepter; and a Rope about his Neck, instead of a Crown; in this

attire and order they led him through all the Streets of *Constantinople*, the people shouting, and reviling him on all sides, some throwing dung, other dirt and spittle upon him, and Women their Chamber-pots upon his Head; lastly he was carried to the Gallows, and there hanged. *Beards Theatre.*

VII. *Pyrrhus*, King of *Epirus*, was a restless Tyrant, his whole delight was in Murder & Bloodshed, but at last having cunningly gotten into the City of *Argos*, whil'st the Citizens made head against him, he was hurt with a Pike; whereupon he fell upon him that hurt him, who was a Person of a mean condition, whose Mother a poor old woman, was at that time got upon the top of a House to see the fight, and perceiving that it was her Son whom *Pyrrhus* assaulted, she was so affrighted to see him in that danger, that she took a Tyle, and with both her hands threw it at *Pyrrhus*, which glancing upon his Helmet, brake his Neck bone, and slew him. *Plutarchs Lives.*

VIII. *Aristippus* a Tyrant of *Argos*, left not an Enemy alive in the City, and had *Antigonus*, a Potent Prince for his Friend, yet was he so fearful, that he kept a great guard of Souldiers continually about him, causing them to watch night and day, and to lie about his Palace in the Cloisters and Galleries adjacent; after Supper he used to turn all his Men out of doors, and then shutting his Court Gates to him, he locked himself up only with his Concubine in a little high Chamber, with a Trap door, setting his bed every night over the door, as one that was continually afraid of his life; and when he was got up into his Chamber, his Concubines Mother used to take away the Ladder, and to lock it up in another Chamber till the next morning, yet notwithstanding all this extraordinary care and cautiousness, his Enemies broke in upon him, and slew him. *Plutarchs Lives.*

IX. *Alexander* a Tyrant in *Thessaly*. was of so cruel a disposition, that he neither regarded Reason nor Justice toward any; for he caused some to be buried alive, others he put into the skins of Bears, and wild Boars, and then set his Hounds upon them, and one day as the In-

habitants

habitants of a certain City in League with him, were assembled together in Council, he caused his Guard to incloſe them round ſuddenly, and to kill them all, not ſparing the very Infants; he conſecrated the Dart, wherewith he had ſlain his Uncle, and crowned it with Garlands, calling it the *Happy Killer*. Being one time at a Tragedy, where the miſeries of *Hecuba*, and *Andromache* were repreſented, he could not forbear weeping, and therefore went out of the place, leſt it ſhould be obſerved by the People that he pitied theſe feigned ſorrows, who never had any compaſſion for the multitude of Citizens whom he had cruelly murdered; now though this Tyger was continually guarded with Troops of Souldiers, who kept watch about his Body night and day, and had alſo a moſt furious Dog conſtantly waiting on him who was unacquainted with any but himſelf, his Wife, and one Servant who gave him his meat, and was tied to his Chamber door every night; yet vengeance found him out, for by his Wifes means he was killed, who taking away the Stairs of his Chamber, let in three or four of her own Brethren, with whom ſhe had conſpired to murther him; who finding him faſt aſleep, one took him by the heels, and another by the hair of the head, and wrung his neck behind, the third thruſt him through with a ſword, ſhe all this while giving them light to diſpatch their buſineſs; the Citizens of *Pheres* having notice hereof, got the dead body, which they drew about the Streets, and having kicked, abuſed, trampled upon it, and drawn it through the mire and dirt, they threw it out to be devour'd of the Dogs; ſo odious was the remembrance of his Tyranny among them. *Plut. Lives.*

X. *Nero*, that Monſter of Men was well educated under *Burrhus*, and *Seneca*, and for the firſt five years behaved himſelf very well, ſo that *Trajan* uſed to ſay, *That all the Emperors came ſhort of* Nero's *firſt five years*; but afterward he fell into all manner of Wickedneſs and Debauchery; his manner was to come into the publick Theaters, and there to ſpend ſome days in ſinging, and he ſcarce took delight in any thing ſo much as the applauſe of the Vulgar, and the Crowns which they gave him

him for his singing and playing on the Harp. At other times he would have them come and see his skil & dexterity in driving of Chariots; at *Naples* he came with his Harp into the publick Theatre, afterward he used publickly to sing at *Rome*, and *Athens*, and would not suffer any to depart out of the Theatre, whil'st he was singing, what necessary occasion soever they had, insomuch that women with Child were sometimes delivered in the Theatre; and others being tyred with hearing, and commending him, the doors being shut, would get over the walls, or seem to be dead, that they might be carried out; he caused his Statue to be made in the habit of an Harper, and all his Coin with the like; he exercised his Lust, Luxury, Covetousness, and Cruelty at first privately, but soon after more openly; when it began to be dark, he would go to the Taverns, and Victualling-Houses, and run about the Streets, doing mischief to many, by beating and abusing them, and sometimes if they resisted, throwing them into Privies; sometimes he would break open Shops, and rob them, and in his quarrels often endangered his life; he was once beaten to death almost by a man, whose wife he had abused, after which he had Tribunes following him at a little distance; he used to lengthen out his Feasts from the midst of the day, to the midst of the night, and would oftentimes sup in publick, being attended with the most famous whores, and women Pipers about the City: He was given to Sodomy, and caused the Genitals of a Boy called *Sporus*, to be cut off, and endeavoured to have made him a woman, causing him to be dressed, and brought to him like a Bride; whereupon one merrily said, *That it had been well for the world if* Nero's *Father had had such a Wife:* He committed Incest with his own Mother *Agrippina*: He caused one *Pythagoras* to marry him, as he himself had married *Sporus:* He invented such Bestialities to be committed by Men and VVomen, as are not fit to be named: He murdered his wife *Octavia*, by whom he had the Empire: and soon after married *Poppæa Sabina* (whom he took from her Husband a *Roman* Knight) and loved her dearly; yet when she was great with Child, he com-

ing home late one night from his Chariot-driving, and ſhe blaming him for it, he ſo kicked her on the Belly, that he killed her: He was of a moſt cruel and bloody diſpoſition, he haſtened the death of *Claudius* by Poiſon, which he would often boaſt of afterward, and exceedingly rail againſt him, though he received the Empire from him; before which *Agrippina* his Mother went to an Aſtrologer, to know the fortune of her Son *Nero*, who told her, *He ſhould be Emperour, but he ſhould be the death of her*, to which ſhe replied, *Let him kill me, ſo he does but Reign*: The firſt part of the Prognoſtication ſhe ſaw accompliſhed, and the laſt now followed; for having attempted by Poiſon, and divers other ways, to take away her life which did not ſucceed, he ſent a Centurion to murther her; *Agrippina* ſeeing him coming toward her with his drawn Sword, took up her cloths, and expoſed her naked Belly to him, bidding him *ſtrike that, ſince her womb had brought forth ſuch a monſter into the world.* After ſhe was ſlain, *Nero* came to view her naked Body and her wounds, and without any concernment, villanouſly ſaid, *I did not think I had been born of ſo beautiful a Mother*: He then cauſed her womb to be ript up, that he might ſee the place wherein himſelf had lain; After which horrid fact he was continually tormented with the ſting of his own conſcience, and proteſted, *That his Mother often appeared to him with burning Torches, laſhing him for that cruel Murder*; yet he ſtill continued his curſed Butcheries: He murthered his Aunt *Domitta*, and becauſe *Antonia* the Daughter of *Claudius*, refuſed to marry him, he cauſed her to be ſlain, pretending that ſhe went about to make ſome Innovations in the State. He hired Conjurers to lay the Ghoſt of his Mother: He cauſed *Criſpinus* his Son-in-law by *Poppæa*, to be drowned as he was fiſhing: He ſlew many others who by blood & affinity were near to him: He murthered *Aulus Plancus* a young man, after he had by violence committed Sodomy with him: He forced his Maſter *Seneca* to murther himſelf, though he had often ſworn to him he would not do it; and that he would ſooner periſh himſelf, than do him any hurt; and he ſent Poiſon to his other Ma-

ſter *Burrhus*. Divers of his Rich Freed men, and other Old men, who had helped him to the Empire, and favoured him therein, he murdered, by mixing Poiſon either in their meat or drink: Neither was he leſs cruel to others, eſpecially after two Conſpiracies were diſcovered againſt him; and ſome of the Conſpirators confeſſed the Fact, ſaying, *That they knew not how otherwiſe than by his death, to free him from all that wickedneſs wherewith he had defiled himſelf.* And *Nero* asking *Sulpitius Aper* a Centurion, why he conſpired againſt him, he anſwered, *Becauſe I knew not how by any other means to do thee a kindneſs*: After this he raged more extreamly againſt all ſorts of Perſons, ſetting no bounds to his Cruelty, but murthering whom he pleaſed: He gave not above an hours ſpace to any of thoſe whom he commanded to kill themſelves to prepare for death, and had Chirurgions ready to cut all their veins, if they made any delay; His Proſuſeneſs and Prodigality anſwered his cruelty: for it was without all meaſure, ſaying often, *That thoſe who proportioned their Expences to their Incomes, were ſordid and covetous, and that they only who moſt profuſely and prodigally waſted their Eſtates, were magnificent and praiſe-worthy*: He never put on the ſame Apparel twice: He was very extravagant in coſtly Buildings and when his Treaſury was exhauſted he endeavoured by Rapine and Forgeries to enrich himſelf. He never conferred an Office upon any man, but he would ſay to him *Thou knoweſt what I want, ſ tus make it our buſineſs that none may have any thing but our ſelves.* He took the curious and coſtly Images of the Heathen Gods of Gold and Silver out of the Temple, and ſold them; and as he ſpared not men, ſo neither did he ſpare the City of *Rome*; for being diſpleaſed with the Building, narrowneſs and crookedneſs of the Streets, he ſent ſome Villains, who made it their buſineſs to run up and down, and ſet the City on fire, and whilſt it was all in a flame, he went up to the top of *Mœcenas* his Tower, to feed his Eyes with that pleaſant ſight, and in a Players Habit tuned his Harp and ſung a ſong of the burning of *Troy*; and when he afterward heard how ill he was

ſpoken

ſpoken of for this Act, he raiſed a Report, that it was done by the Chriſtians, and thereupon uſed all manner of cruelty toward them, and expoſed them to the fury of the people, who horridly tormented them, as if they had been common Burners and Deſtroyers of *Cities*, and the deadly Enemies of Humane Society. Yea, *Nero* himſelf cauſed ſome of them to be cloathed in wild Beaſts skins, and torn to pieces with Dogs; others were crucified, ſome he made Bonfires of to light him in his night ſports: In brief, ſuch exquiſite Torments he put them to, as cauſed their Enemies themſelves to pity them and whereas *Tiberius* uſed to ſay, *After my death let the World be deſtroyed by Fire, Peſtilence, Famine, &c. Yea,* (ſaid *Nero*) *let it be deſtroyed in my Life time, that I may be a ſpectator of it.* But Almighty Juſtice at laſt overtook him; for being adjudged by the Senate to be *an enemy to Mankind*, he was condemned to be whipt to death through the ſtreets of *Rome*, and all his Armies and Forces forſaking him, to avoid this ſhameful, and ignominious death, he fled and hid himſelf among Briers and Thorns, and being weary of his life, deſired ſome of his Attendants to kill him, which they refuſing, he cryed out, *I have neither a Friend, nor an Enemy, miſerable man that I am*, and thereupon threw himſelf into a Pit four foot deep, and there deſperately ſlew himſelf, *Sueton.*

XI. *Tigellinus*, one of the *Captains* of *Nero*'s Guard, had been a principal abettor, and encourager of him in his Tyrannies, and the chief cauſe of the death of many great perſonages in *Rome*, enriching himſelf with their ſpoils, and the Robberies he committed; After the death of *Nero*, (whom in his extremity he forſook) he plunged himſelf, & wallowed in all manner of filthineſs and debauchery; now though he was worthy of a thouſand deaths for his cruelties toward many worthy Citizens, yet by bribing ſome of the chief Favourites of the ſucceeding Emperor *Galba*, he eſcaped being queſtioned, but as ſoon as *Otho* was inſtalled in the Empire, his deſtruction ſoon followed, for to gratifie the *Romans*, *Otho* ſent to apprehend him, who was then in his Banquetting Houſes in the Fields, rioting and ſporting

with his Harlots, and finding himself thus surprized, and that he had no way to make his escape, though he had prepared Boats on purpose to carry him away in any danger, and not being able to bribe the Messenger sent to take him, though he offered him great rewards, he intreated only the favour to shave his beard before he went, which being granted, he took a razor, and instead of shaving, cut his own throat, *Beards Theatre.*

XII. *Antonius Heliogabalus*, Emperor of *Rome* was infamous for cruelty, Gluttony, Lust, and all manner of wickedness, and his death was answerable to his life; he had his name from an Idol of the Sun, whose Priest he had been in *Syria*, and being exceeding rich, by his profuse gifts to his souldiers, he procured himself to be chosen Emperor, and sending Messengers thereof to *Rome*, he was by the Senate accepted, such was the luxurious pomp of this Beastly Emperour, that he used Balm in his Lamps, and filled his Fishponds with Rosewater; his Garments were of the finest Gold, and the most costly silk, his Shoes glistered with precious stones, curiously ingraven, he was never two days served with one kind of meat, nor wore one Garment twice, he doted exceedingly upon his Mother, with whom he committed Incest, and did all by her appointment, and was the first that brought a Woman into the Senate, causing his Mother to sit in one of the Consuls seats; he erected a Senate of Women, wherein many ridiculous Laws were made; he exercised all manner of filthiness in his Pallace, and exceeded all that went before him in Lust and Uncleanness, and being unapt by nature for the act of Generation, he would turn himself into a Woman, and sought through the world for those who were most prodigious for Debauchery, that they might exercise their Lust upon him; he had some days at Dinner the Brains of Estriches, another time the Tongues of Popinjays, and other singing Birds; when he was near the Sea, he would never eat Fish, but in places far distant from the Sea, his House was served with the most delicate Fish, his Table was furnished with seven thousand Fishes, and five thousand Fowls at one Supper; in his progress he

was usually attended with six hundred *Chariots*; he cruelly Sacrificed young *Children*, and conferred the best Offices upon the most debauched persons, as Bawds, Fidlers, Players, and the like, in a word he was an utter Enemy to all honesty and sobriety; and when he was foretold by his Astrologers, and Sorcerers, that he should die a violent death, he provided Ropes of Silk to hang himself, swords of Gold to stab himself, and strong poysons in Jacinths, and Emeraulds to poyson himself, if he should on a sudden be forced thereto; he likewise made an high Tower, and covered the floor with plates of Gold inlaid with precious Stones, and underneath the window the ground was covered with Sands of Gold, from whence he might throw himself down, if he were pursued of his Enemies; but notwithstanding all this provition, Divine Vengeance would not suffer him to dye as he desired, for his Souldiers abhorring his filthy carriage, they went to sieze on him, upon which he fled into an house of Office, where they slew him, and because the *Privy* was not big enough to receive his body, they dragged him through the Streets of *Rome* crying out, *Behold a Whelp of Cruel, and Insatiable Lust*, and then threw him into the River of *Tyber*, fastning a great stone to him, that he might be seen no more. *Sueto-nius Hist.*

XIII. *Caligula*, another *Roman* Emperour, began to shew his cruelty to his own kindred as soon as he was setled in the Empire, disinheriting, and then slaying *Tiberius*, who was co-heir with him; he compelled his Father in Law to murder himself, envying his Nobility, Virtues and Affinity to him; his Adulteries were most abominable, abusing betrothed Virgins, and Married Wives, whom after he had defiled he hated, and abhorred, he abstained not from the most Illustrious and Noble Women; he caused his Grand-mother to kill herself for reproving him for his wickedness, and accused his two Sisters, with whom he had committed Incest for Adulteresses and Conspirators against him, and therefore banished them; he caused the head of the Image of *Jupiter* to be taken off, and his own put in the place

He built his Pallace as far as the Market place, and set up the Images of *Pollux* and *Castor* at his door, and oft standing between them, would cause all that passed by, to worship him as a God, and some of his flatterers called him *Jupiter*; he caused a Temple to be built for his God-head, and had Priests and Sacrifices; he used all sorts of Magistrates scornfully, and irreverently, he would reach forth his Hands, and his Feet to the Senators to be Worshipped, and those who had this favour, must publickly thank him for it in the Senate; some of the Senators he privately murthered, and yet would have them called for, as if they had been living, and a few days after would declare that they had murdered themselves; many Persons of good quality he would stigmatize, or dismember, and then condemn them, some to the Mettal-mines, others to mend High-ways, some to be cast to wild Beasts, and others to be sawn asunder, he used to compel Parents to be present at the torments of their Sons, and one excusing himself by reason of his sickness, he sent his Litter for him; another asking whether he might not shut his Eyes, whil'st his Children were tormented, he caused him to be slain for it; another Father he brought home with him from seeing the miserable death of his Son, and would force him to laugh, jest, and be merry. A Roman Knight being cast to the wild Beasts, declared that he was Innocent, upon which he caused him to be brought back, and to have his tongue cut out, and then to be cast to them again. If he wanted condemned persons to be thrown to the wild beasts, he would cause his Officers to sieze any that stood near, and throw them to be torn to pieces, having first cut out their Tongues, that they might tell no tales; when he designed to destroy any one of the Senators, he suborned some Person to go into the Senate house, and there proclaim him a publick Enemy, and so presently murther him; neither would he be satisfied till his Members, Joints and Bowels, were drawn about the Streets, and then brought, and laid on an heap before him; he would not suffer any to be slain presently, but commanded the Hangman so to strike, that they might feel them-

ſelves die; he had a Horſe which he named *Swift*, whom he invited to Supper, and gave him Provender in a Golden Manger, and drank Wine to him in golden Bowls; he ſwore by his Horſes health and fortune, and promiſed to make him a Conſul, as before he had made him a Prieſt; he cauſed a Marble Stable to be built for him, and a Manger of Ivory, with Horſecloaths of Purple, and a chain of precious Stones; he gave him likewiſe a Houſe furniſhed with coſtly Houſhold-ſtuff, and Servants, that he might the more ſplendidly entertain thoſe who in his name were invited to be his Gueſts; having by ſuch mad profuſeneſs, and prodigality exhauſted his Treaſury, he ſought by all unjuſt and oppreſſive means to ſupply his wants; he diſanulled many mens Wills, becauſe they had not made him their Heirs; he ſlew many rich Men, and ſeized upon their Eſtates, and confiſcated the Eſtates of others, ſo that it was a Crime to be rich; he levied unheard of Taxes and Tributes; he proclaimed, that at *New-years-tide* he would receive New-years-gifts, and himſelf ſtood at the door to receive all that were brought him, even by the common People; he ſet up likewiſe a Bawdy-houſe, or Stews in his own Pallace, and therein proſtituted the chiefeſt Women, and the moſt noble Boys to the Luſts of all, and made gain, and advantage to himſelf thereby; he was ſo enamoured with a deſire of handling Money, that he cauſed huge heaps of Gold to be ſpread over a large Room, and would walk bare-foot upon it, and ſometimes would ſtrip himſelf naked, and roll himſelf upon it, he was an horrid Atheiſt, and deſperate Blaſphemer of the Deity, and yet when it thundered, he would wrap his head and face in his Garments; and if the Thunder were great, he would run under his Bed to hide himſelf, and yet he had cauſed an Engine to be made, wherewith to Thunder againſt Heaven, when it Thundered, and to Lighten againſt the Lightning, and when a Thunderbolt fell, he would throw up a Stone toward Heaven, ſaying, *Either do thou deſtroy me, or I will deſtroy thee*; and it was not long ere he met with his juſt reward; he deſigned a Progreſs into *Alexandria*, reſolving

ving before he went to murther all the chiefeſt Men in and about *Rome*, wiſhing, *That all the People of* Rome *had but one Neck, that he might cut them off at one blow*; being fretted that no terrible Calamities had happened in his days, whereas there could hardly be a greater than himſelf; but in the midſt of his rage and wickedneſs, two of the Tribunes conſpired againſt him, and one asking him ſome queſtion about his Office, received a very harſh Anſwer, whereupon he gave the Emperor ſuch a ſtroke between the head and ſhoulders, that with it and the blows of the Accomplices who ruſhed in upon him, he was ſlain amongſt them, no man ſtirring in his defence, though many looked on, and might have aided him if they would; he was no ſooner killed, but the Conſpirators likewiſe ſlew his beſt beloved Wife *Cæſonia*, a Woman of prodigious luſt and filthineſs; they took his Younger Daughter, and daſhed out her Brains againſt the Walls. After his death there were found in his Cloſet two Books, one called his *Sword*, the other his *Dagger*, wherein were contained the names of all thoſe whom he had deſigned to ſlaughter; there was found alſo a great Cheſt ſtuffed with all ſorts of the moſt deadly Poyſons, which being thrown into the Sea, poyſoned a multitude of Fiſhes. *Sueton. Hiſt.*

XIV. *Commodus* another Emperour of *Rome*, was a moſt wicked Son of a good Father, he exceeded if poſſible *Nero*, and *Caligula* in Luſt, Cruelty and Rapine; he had three hundred Concubines, whom he choſe out of the moſt beautiful Matrons, and Whores of *Rome*, among whom he ſpent his time in his Pallace in Feaſting and Drunkenneſs; he killed his Siſter *Lucilla*, and raviſhed his other Siſters; he uſed to fight among the ſword-players, and often in ſport killed ſome of them; he likewiſe fought with wild Beaſts, of whom he ſlew many thouſand; with his own hands; he was ſo impudent, that he came into the Senate in Womens Apparel, where he ſat publickly, and drank unmeaſurably; he endeavoured to ſcrape Mony together by ſelling Honours and Offices in all the Provinces; he rejected his own name, and would be called *Hercules* the Son of *Jupiter*, and deſpi-

ſing the *Roman* Habit, he went cloathed in a Lyons skin, carrying a Club in his hand, and ſo publickly fought with wild Beaſts, and Men, whereof he killed ſome with Darts, others Gyant like with his Club; yet would this wretch be called a *Pious, and Happy God:* he commanded the City of *Rome* to be burnt down, and ſent his Souldiers, who ſlew multitudes of People that were met together in the Amphitheatre, and without any cauſe given, would ſlay all thoſe of his Bedchamber; thus growing odious to all, ſome of his own Domeſticks, and among them one of his Concubines, named *Matria*, (whom he loved above all the reſt, and called her his *Amazon*) conſpired againſt him, and poiſoned him. *Clarks Mirror.*

XV. *Baſſianus Caracalla* in his Childhood was merry and pleaſant, and of a mild nature, ſo that it was hoped he would have proved an excellent Prince; but when he grew up he was ſtrangely altered, and became fierce and cruel, that he did not ſeem the ſame perſon: His Father *Severus* left him ſuch a large *Roman* Empire, as none before him had poſſeſſed, with a great and valiant Army to defend it; whereupon he began preſently to diſcover his cruel and bloody diſpoſition: For firſt, he ſlew his Phyſicians, becauſe they had not obeyed his Command in killing his Brother-in-law ſoon enough: Then he murdered thoſe who had educated him and his Brethren, becauſe they endeavoured to make peace between him and his Brother *Geta*: He endeavoured to perſuade his Captains to chuſe him ſole Emperour; whereas his Father had divided the Empire between them; and when he could not prevail with them, he goes to his Mother, and pretends great love to her, and her Son *Geta*, yet watches his opportunity, and breaks into *Geta*'s Chamber, and murthers him in his Mothers Arms, defiling her all over with his blood, and then runs down into his Pallace, crying out, *That he had eſcaped a very great danger from his Brother* Geta. From thence he runs into the Camp, and tells the Souldiers, *What a Conſpiracy* Geta *had made to take away his life, and how hardly he had eſcaped them by ſlaying him in his own defence*; where-

by

by and with large gifts, and larger promiſes, he won them to chuſe him ſole Emperour, and to declare his Brother an Enemy. Then began he to exerciſe cruelty without pity, upon every trifling occaſion: He cauſed all his Brothers Houſhold-ſervants, and Friends to be ſlain, not ſparing their very Infants, whether they were Noble or Ignoble: He cauſed the Rich Citizens to be ſlain, and then ſiezed their Eſtates; & among others, he murdered *Papinian*, a famous Lawyer, becauſe he would not defend the murdering of his Brother, but ſaying, *That it was eaſier to commit Patricide, than to excuſe it*: He uſed publickly to commend *Sylla* and *Tyberius*, two as bad as himſelf, and ſought wholly to root out all that were a kin to the Imperial Family, or eminent among the Senators, and at length raged againſt the Common People, cauſing multitudes of them without cauſe to be ſlain when they were met together at publick Plays: And being conſcious of his own wickedneſs, and the Peoples hatred to him, he left *Rome*, and went into *Germany*, where he provided Guards, and clothed himſelf like them; from thence he went to *Macedonia*, and to *Alexandria* cauſed the Schools of *Ariſtotle* to be deſtroyed, and his Books to be burnt, becauſe he ſaid, *Ariſtotle* was of Counſel in ſending poiſon to kill *Alexander*, from thence he went to *Troy*, and ſought out the Tomb of *Achilles*, then he went to *Antioch*, to behold *Alexanders* Tomb, which two he pretended to imitate, and then was revenged of the *Alexandrians*, for ſome Scoffs and Jeers they had caſt upon him, for having married *Julia* his Mother-in-law, whoſe Son *Geta* he had ſlain in her Arms, which happened upon this occaſion: *Julia*, who was very fair, being one time in his company, as it were by negligence, diſcovered a great part of her naked body, whereupon *Baſſianus* ſaid, *I would it were lawful*; *Julia* replyed, *It is lawful if thou pleaſeſt, knoweſt thou not thy ſelf to be an Emperour, and to give, not to receive Laws.* Hereupon he publickly married her, upon which the *Alexandrians* called him *Oedipus*, and her *Jocaſta*, to be revenged on them for this Affront, he pretended that he would chuſe a Legion of *Alexandri-*

ans; and when multitudes of them were met together unarmed, he cauſed his Souldiers to incompaſs them, and cut them all to pieces, ſo that the River *Nilus* overflowed with their blood: From hence he went to the Eaſt, and pretending to affect the *Parthian* name, he ſent Ambaſſadours to *Artabanus* King of *Parthia*, to give him his Daughter in Marriage: *Artabanus* willingly embracing the motion, came to him as to his Son-in-law, bringing the Bride, and a multitude of unarmed followers, crowned with Flowers, and whilſt they were offering Sacrifice to their Gods, giving the watchword to his Army, he ſlew them all, the King himſelf hardly eſcaping by flight: At length the People being wearied, by his Ravages and cruelties, as he was eaſing nature, *Marcius*, Prefect of the Pretorian Souldiers ſtabbed him with a Dagger into his bowels, and ſlew him. *Suetonius Hiſt.*

XVI. *Aulus Vitellius* being choſen Emperour by the Army in *Germany*, haſtened towards *Rome*: He uſed no Government either in his Family, or among his Souldiers; ſo that all places were filled with violence and rapine, which he turned into ſport and joking: When he came into a Field where a late battel had been fought, and all his followers were offended with the ſtench of the dead bodies, he uttered this deteſtable ſpeech, *That of all ſmells, he liked beſt the ſmell of a ſlain Enemy, but much more of a ſlain Citizen.* When he entred *Rome*, he ſacrificed to the Ghoſt of *Nero* in *Mars* his Field, to ſhew what an excellent Pattern he would follow, and there prepared a ſolemn feaſt, ſending for Muſicians to ſing *Nero*'s verſes, which himſelf firſt of all much applauded: For the moſt part he governed the Commonwealth by the advice of the baſeſt Players, and Chariot-Drivers, and was ready upon every ſmall occaſion to deliver men over to death and puniſhment: He ſpared not uſurers, who had formerly called to him for their Debts; nor Publicans, who had exacted Tribute from him: One of them coming to ſalute him when he came to the Empire, he cauſed him to be ſlain in his preſence, ſaying, *That he would feed his Eyes with his death.* Two Sons of another coming

to

to interceed for their Father, he cauſed to be killed: He baniſht all Mathematicians out of *Rome*, becauſe they had given out that he was born under unhappy Planets: He was ſuſpected to be guilty of his own Mothers death: Neither was he only thus cruel, but likewiſe extreamly given to Luxury and Exceſs: He feaſted at leaſt thrice, and often four times a day, after each of them, disburthening his ſtomach by vomiting: He uſed the moſt curious and coſtly delicates, which could not be had from remote parts at exceſſive charges both from Land and Sea, inſomuch that it was commonly ſaid, *That if he had lived longer, he would have undone the* Roman *Empire with his Luxury and coſtly Table*: He was ſo extreamly given to Gluttony, that he could not forbear eating while he was ſacrificing, or in a Journey: His whole life was ſpent in Gluttony, Drunkenneſs and Cruelty, whereby he grew ſo hateful, that the Army choſe *Veſpaſian* then in *Judea*, for their Emperour, whereupon *Vitellius* forced *Flavius Sabinus*, *Veſpaſians* Brother, and the reſt of his Family and Kindred, to fly into the Capitol for ſhelter, which *Vitellius* cauſed to be ſet on fire, and ſo burned them in it; and himſelf being at a Feaſt, fed his Eyes with that pleaſing ſpectacle, for he was reſolved to eat and drink well, that he might not die without his Dinner, and that he might not be afraid of death nor diſgrace: The day after, when news was brought him that *Veſpaſian* his Enemy drew near, he ſought out all private corners wherein to hide himſelf; all men forſaking him, but only his Baker and his Cook: When his Enemies entred the City, they ſought for him, and ſome of the Souldiers that knew him not, finding him, he denied his own name, and when others that knew him came, he pretended he had ſomething to reveal to *Veſpaſian*, that concerned his ſafety, but this prevailed not, for caſting a Halter about his neck, they dragged him half naked into the Market-place, where he received many ſcorns and reproaches; they then ſet a Dagger under his chin, that he might not hang down his head to hide his face: Some threw dirt and dung at him: Some reproaching him with one thing, and ſome with another; at laſt car-

rying him to *Tyber*, they there cut him in pieces; and then fastening a hook to his Trunk, they threw it into the River. *Suet. Hist.*

XVII. *Domitian* was the younger Son of *Vespasian*; he behaved himself very wickedly in his Childhood, and Youth, and when he came to be Emperor, he retired himself every day for an hour in secret, as if it were to meditate upon some secret Affairs, but he spent that time in catching of flies, and pricking out their Eyes with a Bodkin, so that one asking his Chamberlain whether any body was with the Emperor, he wittily answered, *No, not so much as a fly*; he daily entertained the People with sumptuous and costly Shows, wherein himself sat as chief in the habit of one of the Heathen Gods, and like *Caligula*, commanded himself to be called *Lord, and God*, and in his publick Edicts he used this Phrase, *Our Lord and God commands this to be done*; one while he set himself to reform abuses, and enacted some good Laws, but quickly returned to his former Cruelty, causing many Senators, and such as had been Consuls to be slain, and among them one, because he had a Map of the world in his Chamber, and because he read the Orations of Kings and Princes, recorded by *Titus Livius*; he banished all Philosophers, and Mathematicians out of *Italy*, and sought out new ways to enrich his Coffers; his Cruelty was not only great, but crafty, and unexpected, so he would send some away merrily, and with assurance of safety, and presently send men to murther them; and that he might the more abuse mens patience, he would never pass any hard, and unjust Sentence, without a Preface to set forth his Clemency; his Treasury being exhausted, he contrived to recruit it by rapine and Oppression, suborning some to accuse both the living and the dead, that he might sieze upon their Estates; he was extream cruel against the Christians, because they would not Worship him as a God, or his Idols at least, pretending that he was Brother to the Sun and Moon, and adorning his Shoes with Gold, and precious Stones, he commanded the People to kiss his feet; he ordered all the Churches of the Christians to be pull'd down, and de-

deſtroyed, and the Book of the Holy Scriptures to be burnt, which was executed with all the rigour and contempt that could be; he then ſent forth Edicts for diſplacing all Chriſtian Magiſtrates, and put all others out of their Offices, impriſoning ſuch of the common People, as would not abjure Chriſtianity, and ſubſcribe to the Heathen Idolatries; then were cruel Edicts ſent abroad for Impriſoning the Elders and Biſhops, and conſtraining them by divers torments to Sacrifice to Idols, upon which there followed all manner of Cruelty againſt the Chriſtians, by all kind of tortures; among the reſt *Galerius* his General was ſent to invade *Antioch*, and to force all the Chriſtians to renounce Chriſt, at which time they were aſſembled together, whereupon one *Romanus* a Nobleman ran to them declaring, *That the Wolves were at hand, which would devour them, yet he exhorted them not to fear, by reaſon of the danger; and through Divine Grace the Chriſtians were greatly encouraged by him.* ſo that old Men, and Matrons, Fathers and Mothers were all of one mind and reſolution to ſhed their deareſt blood in the Profeſſion of the Chriſtian Faith, and unanimously offered their naked throats to the Soldiers; whereupon they ſent their Captain word, *That they could not inforce the Chriſtians to deny their Faith, by reaſon of one* Romanus, *who did mightily encourage them*; The Captain commanded he ſhould be brought before him, to whom he ſaid, *What, Art thou the Author of this Sedition? Art thou the cauſe that ſo many loſe their lives? By the Gods I ſwear, thou ſhalt anſwer for them all, and ſhalt ſuffer thoſe torments that thou encourageſt them to undergo*, Romanus anſwered, *Thy Sentence O Emperor I joyfully imbrace, I am moſt willing to be Sacrificed for my Brethren, although I ſhould ſuffer the greateſt torments that thou canſt invent*, the Captain being much inraged with this his ſtout anſwer, commanded him to be halled up, and his Bowels to be pluckt out, whereupon the Hangman more pitiful, and tenderhearted than he, ſaid, *Not ſo Sir, this man is of Noble Parentage, and therefore may not be put to ſo ignoble a death, ſcourge him then* (quoth the Captain) *with whips, having knots of Lead at the ends*; which was done accordingly, but *Romanus* inſtead of

Sighs and Tears, and Groans, ſung Pſalms during his ſuffering, deſiring the tormentors *not to favour him for the ſake of his Nobility, for it is not* (ſaid he) *the blood of my Progenitors, but the Chriſtian Religion which makes me noble*; then did he earneſtly reprove the Cruelty, and Idolatry of the Captain, and derided his Idol gods, which ſo much inraged him, that he commanded his ſides to be launced with knives, till the bones were laid open, yet ſtill did the Holy Martyr Preach the living God, and the Lord Jeſus Chriſt to him, upon which the Tyrant commanded to ſtrike out his Teeth, that his Speech might be hindred, his order was obeyed, his face was alſo buffeted, his Eyelids torn off, his cheeks cut and gaſht with knives, the skin of his beard by degrees pluckt off, and his comely countenance wholly defaced, and deformed, yet for all this the meek, and patient Martyr ſaid only thus, *I thank thee O Captain that thou haſt opened to me ſo many mouths to Preach my Lord and Saviour Jeſus Chriſt, for as many wounds as I have, ſo many mouths have I to bleſs, and praiſe my God, and Jeſus Chriſt my Redeemer*; the Captain aſtoniſhed at his conſtancy, bid them give over tormenting him, yet threatens more cruel Tortures, and in the mean time Blaſphemed God and Chriſt, ſaying, *Thy Crucified Saviour is but a God of yeſterday*; *The Gods of the Gentiles are of great Antiquity*: But *Romanus* taking occaſion from hence, declared unto him the Eternity of Jeſus Chriſt, *&c.* and withal ſaid, *Captain, bring me a Chriſtian Child of ſeven years old, and you ſhall hear what he will ſay*: Hereupon a little Boy was called out of the multitude, to whom *Romanus* ſaid, *Tell me my Child, whether thou think'ſt it reaſonable that we worſhip one Chriſt, and in him one Father*; *or that we worſhip many Gods?* To whom the Child anſwered, *That ſurely what we affirm to be God, muſt needs be one*; *and ſince this Chriſt is one, in whom we worſhip one God the Father, he muſt needs be the true God*; *for that there be many Gods, we children cannot believe*: The Captain amazed at this, ſaid, *Thou young Villain and Traitor, where, and of whom learnedſt thou this Leſſon? Of my Mother* (ſaid the Child) *with whoſe Milk I ſucked in this Leſſon, that I muſt believe in Chriſt.* The Mother was called,

led, and appeared, being glad to see the courage of her Child: The cruel Captain commanded the Child to be hailed up, and severely whipt; at which cruelty the pitiful spectators could not forbear tears; only the joyful Mother stood by, and looked on with dry eyes, yea, she reproved her sweet child for desiring but a little cold water, charging it *to thirst after the Cup that the Babes of* Bethlehem *once drank of, and bid him remember little* Isaac, *who seeing the Sword over his head, and the Altar upon which he was to be sacrificed, willingly offered his tender neck to be cut off by his Father*: Upon this the cruel Tormentor of a sudden pluckt the skin off the Childs head, hair and all; whereupon the Mother cryed out, *Endure and suffer it patiently, my Dear Child, and in a little time thou shalt go to Jesus Christ, who will adorn thy naked head with a Crown of Eternal Glory*: Thus the Mother counsels her Son, and the child is incouraged, and receives the stripes and scourges with a smiling countenance: The Captain perceiving the constancy of the child to be invincible, and himself to be overcome, commandeth this precious soul, this Blessed Babe, this little Martyr, to be put into a filthy and stinking Dungeon: Then was *Romanus* brought forth again to receive new wounds upon his old sores, and the Captain raged against the Tormentor, for dealing so mildly with him, and then said, *It is painful for thee* Romanus, *to be so long a dying; I do assure thee, in a short time the flaming fire shall dispatch thee, wherein thou, and that Boy thy Fellow Rebel and Traitor shall be burnt to Ashes.* As they were going to Execution, *Romanus* turned back upon the Captain, and said, *I appeal from this thy Tyranny, Oh unjust Judge! to the Righteous Throne and Judgment of Jesus Christ, the upright Judge, where it will appear that thou art a cruel and bloody Tyrant, to inflict such horrid Tortures upon us Innocent Christians.* When they were come to the place of Execution, the Tormentors required the child of his Mother, who had carryed him in her Arms from the Prison, whom she freely and joyfully delivered to them, saying, *Farewel my sweet Babe*; and when the Hangman put his Sword to the childs neck, she sang chearfully in this manner;

All laud and praiſe, with heart and voice,
O Lord I yield to thee,
To whom the death of all thy Saints
We know moſt dear to be.

The head of this bleſſed Innocent being cut off, the Mother wrapt in her Garment, laid it to her breaſt, and ſo departed: Then there was a mighty fire made, into which *Romanus* was caſt, which being quenched with a great Storm of Rain, the Tyrant commanded his Tongue to be cut out, therefore the Executioner pulled it far out of his mouth, and cut it off by the roots, and yet for all this it is recorded (but with what credit I know not) that *Romanus* ſpake, ſaying, *He that ſpeaketh for Chriſt ſhall never want a Tongue; do not think that the voice which Preacheth Chriſt, muſt alwaies have a Tongue to be the Miniſter*: The Captain at this grew even diſtracted, ſuſpecting that the Hangman had deceived him by ſome ſlight of hand, and had not cut his Tongue off, *If you ſuppoſe ſo,* (ſaith the Executioner) *open his mouth, and you may ſee the Roots of his Tongue*: Whereupon the Captain being even confounded at the courage and conſtancy of the Martyr, commanded him to be brought back to Priſon, and to be ſtrangled, where his ſorrowful life and pains ended together, and he received the Crown of Martyrdom. *Acts and Monuments.* 1 *Part.*

About this time one *Gordius* a Centurion, upon profeſſing himſelf to be a Chriſtian, was apprehended, and boldly acknowledged, *That he believed in Chriſt, and valued not what they could inflict on him for this his Profeſſion,* then did the Sheriff call for Scourges, Gibbets, and all manner of torments, to whom *Gordius* ſaid, *That it would be a loſs and damage to him, if he did not ſuffer divers torments and puniſhments for Chriſt, and his Cauſe*; The Sheriff more incenſed hereby, commanded all thoſe torments to be inflicted on him, with which *Gordius* was nothing diſturbed, but ſung, *The Lord is my helper, I will not fear what Man can do unto me, I will fear no evil, becauſe thou Lord art with me*; Then he blamed the Tormentors for

favouring

favouring of him, provoking them to do their utmoſt; the Sheriff not prevailing that way, ſought by flattery to ſeduce him, promiſing him Preferment, Riches and Honour, if he would deny Chriſt; but *Gordius* derided him as fooliſhly mad, ſaying, *That he looked for greater preferment in Heaven, than he could give him here on Earth*; He was then condemned, and carryed out of the City to be burnt, multitudes followed him, and ſome kiſſing him, intreated him with Tears to pity himſelf, to whom he anſwered; *Weep not, I pray you, for me, but weep for the Enemies of God, who fight againſt the Chriſtians; weep, I ſay, for them, who prepare a fire for us, purchaſing Hell fire thereby for themſelves in the day of vengeance; and ceaſe, I pray you, thus to moleſt my ſetled and quiet mind, for truly, for the name of Chriſt, I am ready to ſuffer a thouſand deaths.* Others perſuaded him to deny Chriſt with his mouth, and to keep his conſcience to himſelf: *My Tongue* (ſaith he) *which by Gods goodneſs I have, cannot be brought to deny the Author and giver of the ſame; for with the heart we believe unto Righteouſneſs, and with the Tongue we confeſs unto Salvation.* And thus perſuading and incouraging the People to be willing to die in the like Cauſe, with an unappaled countenance, he gave up his body to the Flames. *Acts and Monuments.* 1 P.

Menas alſo, a Souldier by profeſſion, forſook all, and went into a Deſart, where he gave himſelf to Faſting, Prayer, Meditation, and reading of the Scriptures; at laſt returning into the City of *Crotis*, when the People were at their paſtimes, he with a loud voice proclaimed himſelf to be a Chriſtian, and thereupon was carried before the Preſident; and being demanded concerning his Faith, he ſaid, *It is convenient that I confeſs God, in whom is light, and no darkneſs: For with the heart we believe to Righteouſneſs, and with the mouth confeſſion is made unto Salvation:* Then he was tormented with divers Tortures, which he regarded not, ſaying, *There is nothing in my mind that can be compared to the Kingdom of Heaven, neither is all the world, if it were weighed in a ballance, comparable to the price of one ſoul:* And farther ſaid, *Who can ſeparate us from the Love of Chriſt? Can Tribulation?* o

A bloudy Villain murders 3 Children. pa. 150

Virgin destroyed by venemous Serpents. pa. 156

Anguish, &c. And again, *I have learned of my Lord Christ, not to fear them that can kill the Body, and have no power to kill the Soul.* Having endured a multitude of Torments, he received Sentence of Death; and at the place of Execution he said, *I give thee thanks my Lord God; who hast accepted me to be a partaker of thy precious Death, and hast not suffered me to be devoured of my fierce Enemies, but hast made me constant in thy True Faith unto the end.* And so he lost his Head, but found a Crown of Glory. *Acts and Monuments.* 1. P.

Amongst others, forty young men [illegible] Souldiers, freely confessed themselves to be Christians, declaring to the Marshal their names, who being amazed at their boldness, was in doubt what to do: he endeavoured with flatteries, and promises of preferment, to win them, perswading them to consider their youth, & not to change a pleasant life for a painful & untimely death: But they couragiously replied, *They neither regared money, honour nor life, but only the Celestial Kingdom of Christ, for the love of which they were ready to endure the Wheel, Cross, Fire, or any other Torment.* The Marshal being much offended herewith, devised a new Torment, for espying a pond in the Street; that lay open to the North-wind, it being in the cold Winter time, he caused them to be put into it all night; but they being joyful, comforted one another as they put off their cloaths, saying, *We put not off now our old Cloaths, but our Old Man (corrupted with the deceits of concupiscence) for which we bless and praise God; for by means of the Serpent we did put on the Old Man, but by the means of Jesus Christ we have put him off.* Then they were brought naked, and put into the vehement cold water, where they were kept till the morning, so that all their Members were stark and stiff therewith, and as soon as it was day, that having breath yet remaining in them, were brought to the fire, wherein they were consumed to Ashes, which were thrown into the Flood. It happened that one of the company being more lively, and not so near death as the rest, the Executioners pitied him, and delivered

him to his Mother, who ſtood by, to ſave his life, but ſhe led him to the piles of Wood, where the other ſtarved creatures lay ready to be burnt, admoniſhing and exhorting him to accompliſh the Bleſſed Journey he had taken in hand, which accordingly he did, and was burnt with his companions, *Acts and Monu.*

A noble Virgin alſo named *Eulalia*, ſuffered about this time, ſhe was not above twelve years of Age, and had great offers of Marriage made to her, but ſhe obſerving the courage of the Chriſtians, was very deſirous to join her ſelf with them; for which end ſhe prayed fervently to God for ſtrength, and faith to enable her thereunto; but her Religious Parents fearing that her zeal might make her guilty of her own death, kept her cloſe at their Country houſe, a great way from the City, where ſhe continued for a while; but at laſt deteſting any delay, ſhe went from her Fathers houſe by night, and travelled all alone through by-ways with much danger, and wearineſs toward the City, whither ſhe came in the morning, and going before the Judge, with a loud voice ſhe ſaid, *What a ſhame is it for you thus wickedly to take away mens lives, by daſhing their Bodies to pieces againſt the Rocks, and all manner of Cruelties, and alſo to endeavour to deſtroy their Souls, by compelling them to deny the Omnipotent God! would you know (O you ignorant Souls) what I am, behold I am a Chriſtian, and an Enemy to your deviliſh Sacrifices, I ſcorn and deſpiſe your Idols, and tread them under my feet, and acknowledge only God Almighty, the Creator of Heaven and Earth, and Jeſus Chriſt his only Son, and the Saviour of the World; but what are your Gods, but dead Idols, and the works of Mens hands, &c. Come on therefore, and let the Hangman burn, cut, and mangle this poor mortal carkaſs: 'Tis very eaſie to break and deſtroy a weak, brittle, periſhing body, but the mind and ſoul you cannot touch with all that you can do;* the Judge enraged herewith, ſaid to the Executioner, *Take her, and pull her out by the hair of the head to torments, let her feel the power of our gods, and know what we can do, but yet O ſturdy Girl, I would fain have thee before thou dieſt, to repent this thy wickedneſs, and to ſave thy ſelf from a wret-*

ched death; consider what pleasures thou maist enjoy in the house of thy Honourable Parents, consider the Lamentations and Tears of thy miserable Family and Relations, which by thy perverseness will be brought to ruine; consider that thou art now in thy Youth, in the very flower of thine Age, in the way to Honour and Preferment by an Honourable Marriage agreeable to thy Quality and Estate, do not these glistering Glories, and the delights of the Marriage-Bed move thee, doth not the sorrow, and extream grief of thy dear Parents encline thee to pity thy self and them? Yea, who is there almost that doth not lament thy madness and folly? If this doth not prevail, yet consider the terrible death that thou art like to suffer, consider what variety of torments are prepared for thee: for thou shalt either be beheaded by this Sword, or thou shalt be torn in pieces by the teeth of wild Beasts, or else thou shalt be thrown alive into the burning flames, and there only attended with the lamentable bewailings of thy friends and kindred shalt be consumed to ashes; Now how easy and small a matter is required of thee to avoid all this punishment! for if thou wilt but take a little Salt, and Incense between thy fingers, and put it into the Censer, in honour of Gods, thou shalt be set free, and delivered from all further and trouble; When *Eulalia* heard him thus speak extreamly moved, she spit in the Tyrants face, a sently threw down the Idols to the ground, and about the Incense prepared for Sacrifice; wh without further delay the Hangmen took her all their strength pluckt her Limbs out of join with the Claws of wild Beasts tore off her fle bones, while she all the while not in the least d with their cruel Torments, fell a singing, and praisi this manner, *O Lord I will never forget thy goodness and m cy; what a pleasure is it O Jesus to remember thy Triumpha victories, who by suffering hast attained to the height of Glory*; Thus with great constancy and courage she continued joyfully, and chearfully to sing praises to God, even when she was all over stained, and imbrued in her own blood, and cruelly tormented in all parts of her Body; they then proceeded to the last and final torture, which was the tearing and rending of her Body with the ir-

Grate, and Hurdle, and burning her Breasts and Sides with flaming Torches; but her Hair (which all this while hung down so low, that it covered her Modesty) at last took fire, and she being no longer willing to live, opened her mouth, and swallowed the flame, upon which she immediately gave up the Ghost; and is now one of those Souls under the Altar, who cry, *how long, &c. Acts and Monu.* 1 P.

Also *Agnes* an Honourable young Virgin being accused for a Christian, was brought before the Judge, who endeavoured first by flatteries, and then by threatning her with cruel torments to draw her to the denyal of her Faith, but she valiantly answered; *That she feared not his Tortures, as being willing to suffer all manner of Torments, yea, death it self for the sake of Christ*; *well*, said the Judge, *though thou valuest pain and torment so little, yet I suppose thou hast a great esteem for thy Virginity and Chastity, therefore I am fully determined, unless thou Sacrifice to our Gods, thou shalt immediately be put into the Common Stews, and Brothel-houses*; *Agnes* hereupon inveighs vehemently against *Minerva*, [illegible] Worshippers; upon which the loose and debauched Youths desired earnestly of the Judge, that they might have *Agnes* as a Prey to their lust and filthiness; but *Agnes*, *Jesus Christ is not forgetful of those that are his, will he leave me destitute of his help nor assistance, but is ready to protect and defend modest, and chast Virgins, O Tyrant thou maist freely bath thy Sword in my Blood, thou shalt never defile my Body with filthy Lust with which thou canst do.* She had no sooner spoke these words, but the Tyrant commanded her to be tied stark naked in the corner of a Street, where Strumpets commonly used to haunt; upon which the greatest part of the People being both sorry, and ashamed to see so shameless, and unseemly a sight, some turning their heads, and some hiding their faces passed by; but one young Man among the rest with lascivious Eyes, and lustful thoughts beholding her, immediately a flash of Lightning struck out both his Eyes, and he falling down, wallowed in the Street; whereupon *Agnes* sung Praises to God; the cruel

cruel Tyrant inraged hereby, commanded the Executioner to draw out his Sword, and dispatch her. She seeing a sturdy Soldier coming toward her with his drawn Sword, rejoiced, saying, *This, O this is he that I love, I will make haste to meet him, and no longer protract my longing desires, I will willingly receive his sword in my Breast; O Eternal Father vouchsafe to open the Gates of Heaven to my Soul, that seeketh thee*; and so kneeling down in the midst of her Ejaculations, he at one blow cut off her head. *Acts and Monuments.*

Domitian by his Cruelties grew terrible and hateful to his very Friends and Servants, yea to his own Wife; a certain Astrologer boasted to him, that by his Art he could foretel what should come to pass; *Domitian* asked him if he foresaw what his own end should be; he answered, *That he should be torn in pieces of Dogs*: *Domitian* to prove him a Lyar, commanded him presently to be slain, and his Body to be burnt to ashes; but as they were about to do it, so violent a shower happened, as quenched the fire, and immediately Dogs came, and tore him in pieces; this much increased the fear of *Domitian* who had been told by a *Chaldean* when, and how he should die, which soon after happened, and the vengeance of Heaven fell upon him for all his Tyranny, and Cruelty; for *Stephanus* one of his Officers, desiring to speak with him in private, presented him with a writing, which whilst he was looking upon, he stabbed him with a Dagger into the lower part of his Belly; but not being quite dead, seven of his own freed men came about him, and dispatched him; it is said that a while before his death a Chough spoke *Greek* from the *Tarpeian* Rock, which was in English, *All shall be well*, which could not be till the Tyrants Death; and *Apollonius Tyaneus* being at *Ephesus* in *Asia*, reading a Lecture in a Grove there, many hundred miles from *Rome*, he on a sudden began to speak low, and more slowly, and straight looked pale, and stood silent, at last stepping hastily some paces, he cryed out as one transported, *O brave* Stephanus, *strike the Tyrant, kill the Murderer, thou hast struck him, thou hast wounded him*

thou hast slain him; this being spoke in publick, it was carefully taken notice of, and the time when it was spoken, diligently observed, and it was afterward found, and well known, that *Domitian* was stabbed in *Rome* that day, and the same hour of the day, by *Stephanus*, who was of his Bedchamber, *Lipsius Monit. lib.* 1.

XVIII. *Maximinus* the Emperour was born in *Thracia*, his Parents were Barbarians, but being of a vast body, and huge strength, so that he could lift a Cart loaden, he applied himself to the Wars, under the Emperour *Severus*, who observing his Strength, Activity and Industry, preferred him to divers Offices in the Army, insomuch that when *Severus* was slain, the Army made him Emperour: Having thus attained to this high Dignity, he slew all those that knew any thing of the baseness of his Birth; yea many of his friends, who in his low condition had often relieved him: He would not suffer any Nobleman to be about him: He cruelly murdered all the Servants of *Severus* his Predecessor, and executed many of the Souldiers, hanging some, knocking others on the head, and throwing others to wild beasts: He hired and suborned some Villains at *Rome* to accuse divers of the Senators of Treason, whom he presently commanded to be slain: By which means he became so feared, and consequently hated and abhorred, that the Senate, yea the Women daily in their Temples, made solemn Prayers and Supplications against him. He slew divers of his Captains; which so provoked the Souldiers, that one day as he with his Son, whom he had made partner with him in the Empire, were refreshing themselves in his Tent, they rushed in upon them, and slew them both, declaring publickly, *That of a Dog of so base a breed, the Whelp ought not to be spared, but to be drowned likewise.* Sueton. Hist.

XIX. *Charles* King of *Navar*, was a cruel Oppressor and Tyrant over his Subjects, for he imposed upon them grievous Taxes and Tributes; and when many of the chief of them came to complain of their Poverty, and that they were not able to bear them, he caused them all

to

to be put to death for their boldneſs: He was the kindler of many great miſchiefs in *France*, and alſo of Fires, wherewith divers places of ſtrength, and famous Buildings, were burnt down: He counſelled the *Son* of the Earl of *Foix* to poiſon his Father, and gave him the Poiſon to effect the Villany with his own hand: His Leehery likewiſe and Adulteries beſotted his Soul even in his Old Age; for at threeſcore years of Age he had a whore, upon whom he extreamly doted, and was hardly ever out of her company, who at length was the cauſe of his death: For returning from her, as he daily did, and entring into his Chamber, he went to Bed all quaking, and half frozen with cold; neither could he by any means recover his heat, until by Art they endeavoured to revive Nature, which was by blowing upon him with brazen Bellows, Aquavitæ, and hot blaſts of Air, but it happened that a ſpark of the fire by chance flew between the ſheets, and inflamed the dry linnen, and the Aquavitæ in an inſtant, ſo that e're it was quenched, his late quivering bones were now half burnt; he lived in great grief and torment for fifteen days after, finding no help nor aſſwagement of his Torture, by Phyſick or Chirurgery, and then miſerably dyed; and thus, as while he lived, his mind conſtantly burned in Luſt, and his deſires were hot upon miſchief, and oppreſſion, ſo his days were finiſhed with cruel heat and burning. *Beards Theatre.*

XX. *Luctack*, King of *Scotland*, ſucceeded his Father *Galdus* in that Kingdom, but was ſo wretched and miſchievous a Tyrant, that his Subjects hated him no leſs for his Vices, than they loved his Father for his Virtues; he murdered many Rich and Noble Perſons for no cauſe but only to inrich himſelf with their Eſtates; he commited the Government of the Realm to debauched & wretched Perſons, in whoſe company he chiefly delighted; he was ſo impudent as to deflour his own Aunts, Siſters, and Daughters, and to forſake his own Wife, and ſcorned the Advice and Council of his wiſe and grave Counſellors, calling them *Old doting Fools*, all which monſtrous

villanies with a thousand more, so incensed his Nobility, that they slew him after he had reigned three years; but as the Proverb says, *Seldom comes a better*, for another Tyrant as bad, if not worse, succeeded him, called *Mogallus*, Cosen German to *Luctack*, a Man notoriously infected with all manner of wickedness, for though at first he gave himself to follow the wisdom, and good Government of his Uncle *Galdus*, yet in his old Age, his vices abundantly discovered themselves, but chiefly in Oppression, Lechery and Cruelty; this King Licensed Thieves and Robbers to take the Goods of their Neighbours without punishment, and he first ordained that the Goods of condemned Persons should be confiscate to the Kings use without respect either to their Wives, Children or Creditors; but he also like his Predecessor was slain by his Nobles. There was likewise another King of *Scots*, called *Athirco*, in the year 240. who shewed himself a most abominable wretch, for he wallowed in all manner of unclean, and effeminate Lusts, and was not ashamed to go along the streets in sight of the People, playing upon a Flute, rejoycing more to be accounted a good Fidler, than a good Prince; from this he proceeded at length to the deflouring, and ravishing of Women and Virgins, insomuch that the Noblemens Daughters could not be secure from his unsatiable and intolerable lust, whereupon being pursued by the Nobility, when he saw no means to escape, he desperately slew himself. *Beards Theatre.*

XXI. *Theodorick*, King of *France*, for his negligence and sluggishness in his Government, was deposed, and of a King was made a Fryar, being put into a Monastery, and *Childerick* succeeded him, who exercised Barbarous and Inhumane Cruelty upon his Subjects, for he spared neither Noble, or Ignoble, but sent them to their Graves without Justice, or Reason; among others, he caused a Nobleman to be fastned to a Stake, and beaten almost to death with Clubs; which monstrous cruelty so incensed the People against him, that there wanted not hands to take part with this abused Nobleman against this Tyrant. His

his Enemy, whereupon they laid wait for him as he came one day from hunting, and killed him, together with his Wife great with Child, no man either daring, or being willing to defend him. *Beards Theatre.*

XXII. *John Cameron*, Bishop of *Glasgow*, was much given to violence and oppression, and committed many deeds full of Cruelty and covetousness, especially upon his own Tenants & Vassals, & is reported to have made a fearful and unhappy end; for in the year 1446. the night before *Christmas* day, as he lay asleep in his House, about seven miles from the City of *Glasgow*, he seemed to hear a voice summoning him to appear before the Tribunal of Christ; thereupon he awaked, and being greatly terrified, called to his Servants to bring lights, and sit by him; he himself took a Book in his hand, and began to read, but the voice being again heard, struck all the Servants with amazement; the same voice calling the third time far louder, and more fearfully, the Bishop after an heavy groan, was found dead in the Bed, his Tongue hanging out of his mouth; this is reported by *Buchanan* almost in the same words, which I thought good to remember, as a notable example of Gods Judgment against the crying sin of Oppression. *Spotswoods Ch. Hist.*

XXIII. To conclude, *Diomedes* the *Thracian* King, fed his Horses with Mans flesh, as with provender, but he was made at last provender himself for his own Horses by *Hercules*. *Clephes* the Second King of the *Lumbards*, for his savage cruelties toward his Subjects, was slaughtered by one of his Friends, *Damasippus* that Massacred so many Citizens of *Rome*, was cut off by *Scylla*. *Ecelinus*, that played the Tyrant at *Taurisium* gelding Boys, deflouring Virgins, cutting off Womens Breasts, ripping Children out of their Mothers Wombs, and killing twelve hundred *Patavians* at once, who were his Friends, was himself at last killed in a Battle; in a word if we read, and consult the Histories of all Countries and times, we shall seldom or never find any notorious Tyrant or Oppressor of his Subjects that came to any good end, but

generally some notable and fearful Judgment fell upon them. *Beards Theatre.*

XXIV. In the aforementioned examples, we have given an Account of the flagitious actions, and ends of Murderers and Tyrants by whole-sale, as being Persons of great power, and without restraint, whereby they had opportunity to do the greater mischief to mankind; but Divine Justice has not spared those of meaner quality, but hath both wonderfully discovered, and revenged those crying sins of Murder and Cruelty, as the following instances do fully demonstrate.

XXV. *Bothwel*, who was the chief contriver, and actor of the Murther of King *Henry* of *Scotland*, Father to our King *James*, fled into *Denmark*, where being discovered, he was apprehended, and imprisoned by the King, and despairing of recovering his liberty, he fell mad, and ended his life most miserably; the Archbishop of St. *Andrews* also, who had a hand in the murther of that King, being taken in the Castle of *Dumbarton*, was carried to *Sterling*, and hanged publickly on a Gibbet erected for that purpose. In the year 1584. Whilst our King *James* was in *Scotland*, there were two Gentlemen of good credit, the one called *John Cuningham*, and the other *Malcolm Douglas*, who was much feared for his valour and manhood; these two were falsly accused by some about the King, and one *Robert Hamilton* was suborned to swear against them, when the Indictment of *Douglas* was read, he denied all, and fully cleared himself by the unlikelyhood of the accusation, so that all that heard him, did in their minds believe him innocent; yet were they both condemned and hanged at *Edenburgh*; these Gentlemen were much pitied, especially *Douglas*; *Hamilton* the false Accuser, lived ever after this in continual fear, and abhorred of all men, but at last he was slain by one *James Johnston*, who had vowed to revenge the death of *Douglas*. *Spotswoods Hist. Scotland.*

XXVI. Sir *James Tyrril*, *John Dighton*, and *Miles Forrest*, who were procured by *Richard* the Third, called *Crook-back*, to murder King *Edward* the Fifth, and his

Brother

Brother in the *Tower*, by entring their Chamber about midnight, and wrapping them up in the cloaths, keeping down the Feather-beds and Pillows hard upon their mouths, till they were ſmothered. Theſe three Murderers did not long eſcape the Vengeance of God; for *Miles Forreſt* rotted away by piecemeal. *Dighton* lived at *Calais* ſo diſdained and hated of all men, that he died there in much miſery: And Sir *James Tyril* was beheaded on *Tower Hill* for Treaſon. *Act. & Mo.* The Cardinal of *Winch.* commonly called the Rich Cardinal (who procured the death of the good Duke of *Gloceſter*, in King *Henry* the Sixth's Time,) was ſhortly after ſtruck with an incurable Diſeaſe; who underſtanding by his Phyſicians that he could not live, murmuring and repining thereat, he cryed out, *Fie, Will not Death be hired? Will Money do nothing? Muſt I die that have ſo great Riches? If the whole Realm would ſave my life, I am able either by Policy to get it, or by Riches to buy it:* But all would not prevail; for he died miſerably ſoon after. *Speeds Chron.*

XXVII. The Duke of *Suffolk* alſo did not long eſcape unpuniſhed; for in a Parliament holden ſoon after, he was accuſed as a Traitor to the Kingdom, a Murderer of the Duke of *Gloceſter*, and a Robber of the Kings Treaſury, for all which he was baniſhed for five years; he took Shipping in *Suffolk*, intending for *France*, but by the way, being encountred by a Man of War, that belonged to the *Tower*, he was taken and carried into *Dover* Road, where on the ſide of a Ship-boat, one cut off his head 1450. *Speeds Chron.*

XXVIII. In 1618. there lived a man at *Penin*, in *Cornwal*, who was bleſſed with ample Poſſeſſions, and a fruitful Iſſue, unhappy only in a younger Son, who growing Extravagant, went to Sea in a ſmall Veſſel, with ſeveral like himſelf, where they made Prize of all that they could maſter; and at laſt venturing into the *Streights*, they ſet upon a *Turks* Man of War, which they took, and got great booty; but their Pouder by chance taking fire, blew up the Ship, and our Gallant being a skilful Swimmer, got to ſhoar upon the Iſle of *Rhodes*,

with

with the best of his Jewels, where offering some to sale to a *Jew*, he knew them to be the Governours of *Algiers*, whereupon he was siezed, and condemned to the Gallies for a Pyrate, among other Christians, whose miserable Slavery made them use their wits to recover their Liberty; and watching their opportunity, they effected it by killing some of their Officers: After which this Young Man got aboard an *English* Ship, and came safe to *London*, where his former misery, and some skill he had gotten in that Art, preferred him to be a Servant to a Chirurgeon, who after a while sent him to the *East-Indies*; there by his diligence and industry he got money, with which he returned home; and longing to see his Native Country *Cornwal*, he sailed in a small Ship from *London* Westward; but ere he attained to his Port, he was cast away upon that Coast, where once more his excellent skill in Swimming brought him safe to shoar: But having been fifteen years absent, he understood his Father was much decayed in his Estate, and had retired himself to a place not far off, being indeed in debt and danger: His Sister he finds married to a Mercer, to whom he at first appears as a poor stranger; but after a while privately reveals himself to her, shewing her what Gold and Jewels he had concealed in a Bow-case about him, and they concluded that the next day he should appear to his Parents, yet to keep himself unknown to them till his Sister and her Husband should come thither to him, or make their common Joy compleat; accordingly he goes alone to his Fathers house, where his humble behaviour, suitable to his poor cloaths, melted the old couple into so much compassion, as to give him shelter from the cold weather, under their outward roof, and by degrees his Relations of his Travels and sufferings told with so much passion to the Aged People, made him stay so long by the Kitchen fire, that the Husband bid them *good Night*, and went to Bed; and soon after his true Stories moving compassion in the Woman, she wept, and so did he: But taking pity on her tears, he com-

comforted her with a piece of Gold, which gave her assurance that he deserved a Lodging, to which she brought him, and being in Bed, he shewed her his wealth, which was girded about him, which he told her was sufficient to relieve her Husbands wants, and to spare for himself; and so being weary, fell asleep: The Old Woman being tempted with the golden bait which she had received, and greedily thirsting after the enjoyment of the rest, went to her Husband, and awaking him, told him this news, and what further she intended to do; and though with horrid apprehensions he often refused, yet her puling Eloquence (*Eves Enchantments*) moved him at last to consent to be Master of all that wealth, by murdering the owner thereof; which accordingly they effected, & afterward covered the Corps with cloaths, till they had opportunity to convey it away. The early morning hastens the Sister to her Fathers house, where, with signs of great Joy, she enquires for a Sailor that should lodge there the last night. The Old People at first denied that they had seen any such, till she told them, that he was her Brother, her lost Brother, whom she certainly knew to be so, by a scar upon his Arm, cut with a sword in his youth, and that they had resolved to meet there the next morning, and be merry: The Father hearing this, hastily runs up into the Room, and finding the mark aforesaid, with the horrid regret of this monstrous Murther of his own Son, cuts his throat with the same knife wherewith he had committed that execrable deed: A while after the Mother going up to consult with her Husband what to do; and being confounded to see him weltring in his own blood, she takes the same knife, and therewith rips up her own belly, so that the guts tumbled out. The Daughter wondring at their delay in coming down, goes up to them, and found too soon this bloody Tragedy; the Mother having time only to relate the forementioned particulars, gave up the Ghost. The Daughter was struck with such a sudden horrour and amazement at this deluge of destruction, that she presently sunk down.

down and died. The truth of these things was frequently known, and the fatal end of that Family quickly flew to the Court of K. *James*, clad with these circumstances, but the Printed Relation conceals their names, out of respect to some Neighbour of repute, of kin to the Family. *Sandersons Hist. K.* James.

XXIX. A Noble Gentleman lived very happily and lovingly with his Wife, who had a Chamber-Maid of very sweet and beautiful features, yet not taxed with the least incivility or wantonness; however, her Lady was jealous of her, and therefore when her Husband was gone some daies from home, she raised a quarrel with Maid, for letting a Child slip out of her Arms, which though it were with little or no hurt, yet she pretended it was lame, past recovery, and being implacable against her, she committed her to Prison in a deep, dark, and desolate Dungeon in the bottom of the Castle, which for many years had been shut up with an Iron Grate; and wherein there were abundance of Snakes, Toads, Adders, and other Serpents, into which the worst Malefactor whatsoever, within the memory of man, had not been committed, yet into this noisom, stinking, dreadful place the poor Innocent Virgin was forced to enter, and the doors were fast shut upon her: She was no sooner in, but these venomous vermine came from all corners of the Vault about her, with horrible hissings, and seized upon all parts of her body, which with loud and doleful cries and shrieks, she endeavoured to strike off, but all in vain: At noon one of the Servants, who had a kindness for her, goes to his Lady, and desired her, as she was a Christian, to have some pity upon the lamentable cries of the poor creature, but to no purpose, for she reviled him with boldness and sawcinesse, and gave him blows to boot: At length evening came, and her woful clamours still continued, able to have softened Flint or Marble; when the Young Man, notwithstanding his former ill success, was resolved to try once again, and falling upon his knees before his Lady, was more importunate with her than before; but she

more he ſtrived to pacifie her, the more furious ſhe was, and kickt him out of her preſence: Night came on, and they went to bed, but the Young Man could not ſleep; but riſing at midnight, went to the Dungeon door, where hearing no noiſe, nor ſo much as a ſigh or groan, he thought ſhe was dead, and therefore called boldly at the Ladies Chamber door, and awakening her, told her, *That ſhe had now executed her cruel revenge; for he doubted not but the poor Virgin was dead, ſince all was ſilent:* At which words being ſtartled, ſhe preſently roſe, and calling for ſtore of Lights, ſhe cauſed the Dungeon door to be opened, where ſhe beheld a terrible ſpectacle; the Maid fallen flat on the ground, and four great Serpents wrapt about her, one of an extraordinary bigneſs about her neck, another had twined it ſelf round both her legs, a third like a Girdle had imbraced her waſt, and a fourth ſtuck upon her Jaws, ſtretching its ſelf to its utmoſt length; which was no ſooner taken off, but it died, having ſo gorged it ſelf with her blood, that it ſwell'd, and burſt in ſunder, at which dreadful ſight the Lady was ſtruck with ſuch a ſudden horrour, that ſhe in a ſhort time grew into a deep melancholy, which afterwards turned into abſolute madneſs, and in a raging fit ſhe quickly after died. *Beard's Theatre.*

XXX. In the time of Queen *Elizabeth* of Bleſſed Memory, there dwelt an old man and woman in *Honey-Lane*, near *Cheapſide*, the leaſt of them 70 years of Age, who lived privately without any Servants, and having yearly means coming in, were thought by the neighbours to be rich, their houſe being likewiſe very neat, and well furniſhed for people of their condition, which ſome Villains having notice of, they procured a falſe Key to their Houſe, and entring at midnight, murthered the two old People aſleep in their Beds, and then broke open their Cheſts, and carried away what they were able, and afterwards ſhut the doors upon the dead bodies; the next day neither of them being ſeen by their Neighbours, as they daily were, they began to ſuſpect a little,

but

but the ſecond day when they found the door to continue ſhut, neither heard any noiſe in the houſe, they beat at the door, and receiving no anſwer, ſent for an Officer, who broke open the door, and found in the firſt Room all things out of order, and going up ſtairs, the Trunks and Cheſts were broke open; but looking toward the Bed, they diſcovered the Man and his Wife miſerably murthered; upon which great ſearch was made, and many taken upon ſuſpition, but nothing could be proved againſt them, at length a poor vagabond wretch was ſeized on, who being examined, could give no good account of himſelf, and being obſerved to haunt thereabout two or three days before, he was upon thoſe preſumptions committed to *Newgate*, & the next Seſſions arraigned, & for want of making a diſcreet defence, was condemned, and hanged for this ſuppoſed murther; but the Malefactor indeed, after that horrid Fact, eſcaped in the *Low-Countries*, where he ſet up a Trade, and got a great deal of mony, ſo that he was very conſiderable in the place where he lived; but after about twelve years continuance there, being grown out of knowledge in his own Country, he could not reſt, nor be quiet, but he muſt needs viſit *England*, and came hither for no other buſineſs but to ſee *London*, and buy a piece of plate in *Cheapſide* to carry over with him; to a Goldſmith he comes, and in a Shop near the *Standard*, cheapens a Bowl, and whilſt he was bargaining, it happened that a Gentleman was arreſted juſt over againſt *Bow-Church*, who drawing his Sword, ran up *Cheapſide*, the Serjeants and People crying, *Stop him, ſtop him*, all looking that way, the murderer not knowing the cauſe of the tumult, thought they looked at him, and that he was diſcovered, and ſo begins to run away; the People ſeeing him run, they ran after him, and ſtopt him, asking the cauſe of his flight, who in great affright, and terrour of conſcience ſaid, *He was the Man*; they asked him what man? He anſwered, *The ſame Man that committed ſuch a bloody murder ſo many years ſince*; Upon which he was apprehended and committed to *Newgate*, arraigned by his own Confeſſion,

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condemned and hanged first on a Gibbet, and after at *Milend* in Chains. Thus we see the Devil seldom or never leaves his Ministers and Servants, especially in this horrid case of Murther, without shame and vengeance. *Beards Theatre.*

XXXI. Another strange, but true Relation, I shall instance of a young Gentleman of a good Estate and Parentage, whose name for the sake of his worthy Relations I shall conceal. This Gentleman being a *Cambridge* Scholar, and of a great Spirit, and very stout body; could not contain himself within his allowance, but being a Fellow Commoner, he spent much above it, so that to preserve his credit in the Town, he having a good horse, would many times ride out, and take a Purse on the High-way, in which course he continued about a year without the least suspition; at length his quarterage not being come from his Father, and wanting mony to supply his ordinary Riots, he puts himself into a disguise, and riding over *Newmarket Heath*, he discovers a Prize, that is a serving man with a Cloakbag behind him, and seeing him single, he made up, and bid him *Stand and deliver*; the other unacquainted with that Language, answered, *He had but little mony, which he was loth to part with; Then thou must fight for it* (said the Scholar) *content*, saith the other, they both drew, and fought stoutly; but the honest servingman was unhappily slain; the other being only slightly wounded, took away his Cloakbag, and binding it behind his own Horse, rid towards the University, and having set up his Horse in the Town, carried the Portmantle to his Chamber, which he had no sooner opened, but he found a Letter directed to him from his Father, signifying that he had sent him his quarterly allowance by his own faithful servant, whom he had lately entertained upon the commendation of a good Friend, wishing his Son to entertain him kindly for his sake; which when he had read, and considered all the wicked circumstances of this adventure, he was strangely altered, and fell into a deep melancholly; in short the Robbery and Murther were both discovered, and the Lord

Chief

Chief Justice *Popham* then riding that Circuit (whose near Kinsman he was) he was arraigned, and condemned at *Cambridge* Assizes, and though great Intercession was made for his Pardon, yet none could prevail; for the Judge forgetting all manner of Alliance, would neither commiserate his Youth, nor want of discretion, but caused him without any respect of Persons, to be hanged among the common Malefactours. *Beards Theatre*

XXXII. *Johannes Pontanus*, and *Johannes Budeus*, give a very strange account of a malicious Servant, whom the Devil had possest with his own cursed Spirit of Cruelty, this Person having taken a virulent spleen against his Master for some rough usage, was resolved to be revenged, and therefore watching his opportunity, when the Master, and the rest of the Family were abroad, he shut and barricado'd all the doors about the House, and then broke open the Chamber upon his Mistriss, and after he had abused and affronted her, he bound her hand and foot and so left her groveling upon the ground, then this limb of the Devil took her three Children, the eldest not being seven years old, and carried them up to the battlements, and when he espied his Master coming home, he called to him, and first threw down one Child, and then another, from the top of the house to the pavement, whereby their bodies were miserably shattered, & dasht to pieces; and then held up the other in his arms to do the like, at which sight the miserable Father being extreamly stupified (as well he might) fell upon his Knees and humbly besought the bloody Villain, *To spare the life of the third, and he would pardon him the death of the 2 former*; to which the barbarous wretch replyed, *There was but one way in the world for him to redeem its life*; the indulgent Father with Tears and intreaties, desired to know what that way was, who presently replyed, *That he should inhumanly with his knife cut off his Nose, for there was no other ransom for the Child*: The passionate Father, who dearly tendered the safety of his Child, having now no more left, agrees to the condition, and disfigured, and dishonoured

noured his face according to the Covenant made betwixt them, which was no sooner done, but this inhumane Imp of Hell fell into a loud and scornful laughter, at which while the Father stood amazed, he flung the Child which he held in his Arms after the rest, and then most desperately cast himself after, preventing a worse death, and such was the end of this arch limb of Satan, and the fruits of malice and revenge. *Beards Theatre.*

XXXIII. *Joannes Gygas* gives this following dreadful Relation: A Noble and Virtuous Lady had a Chamber-Maid of an idle and passionate dispostion, and a very ill Tongue; it happened upon some great provocation her Mistress struck her a box on the Ear, at which she fell down, as if she had been slain, and using many despiteful words against her Lady, told her, *That blow should never be forgot nor forgiven*; and the Devil took occasion from hence to tempt her to accuse her Lady of Adultery; thereupon taking a fit opportunity when her Lord was in private, she abruptly began thus, *Noble Sir, Pray pardon my boldness, I have a great secret to acquaint you with, were I assured you would not reveal it, and thereby that punishment should fall upon me, which is deserved of others*; wherewith this Crocodile wept; and her Lord being very desirous to know what it was, vowed secrecy; *I know Sir* (said she) *that you are satisfied, and confident of the Modesty and Chastity of your Lady, but to my great sorrow I speak it, she violates your Bed, and that not with a Gentleman of any fashion or quality, but with one of the Grooms of your Stable; but I most humbly beseech your Honour to keep it private till I make you an Eye-witness thereof*: And here she broke off abruptly, as if tears had prevented her discourse. The Nobleman was herewith very strangely surprized, having observed nothing but tenderness, and affectionate kindness in his Lady toward him, nor could he ever tax her with the least wanton carriage, or lascivious glance; yet he remembred when he went out early to Hunt, or Hawk, or survey his Parks and Grounds, he found

found her many times hardly up, or ready to go to Breakfaſt when he came back, and his jealouſie ſuggeſted to him, that in this time this wickedneſs might be committed, and growing full of thoughts, he left her. The Wench, or Devils Agent, let ſlip no occaſion to proſecute the miſchief ſhe had begun, and therefore ſeeing her Lord coming towards his houſe from his ſports early one morning, and knowing her Lady was then in Bed, ſhe ran preſently to the Stable, and told one of the Grooms, *That he muſt run immediately into his Ladies Chamber, for She had extraordinary buſineſs with him*; the Groom hereupon runs up, as if it had been for life and death, as indeed it proved: and finding his Ladies door open, ruſhes into it, wherewith ſhe was ſo extreamly offended, that ſhe flung the Bed-ſtaves at him, and would not let him ſpeak: In the mean time this wicked Woman calls her Lord, and tells him, now he may find them together, who thereupon runs up to the Room with his Sword drawn, and met the Groom juſt coming out of the door, and with his Sword ran him thorow, ſo that without a word he fell down dead in the place: He then enters the Chamber, and without asking one queſtion, or receiving any anſwer, ran his Sword through his Ladies heart, as ſhe lay in her Bed, and ſent her chaſt Soul into a better place: Now as he ſtood leaning on his Sword, ſo late imbrued in the blood of two Innocents, the Author of all this Villany ſeeing the horrible ſlaughter, ſhe could keep her own deviliſh counſel no longer, but preſently burſt out into theſe words, *Alas! my Lord, what have I done? never was Lady more chaſt or conſtant to the Bed and Imbraces of her Husband, than She who lyes here weltring in her own innocent blood; whatſoever I ſpake of her was falſe and untrue, and meerly ſuggeſted by the Devil, in revenge of a blow She deſervedly gave me: I therefore, and only I, am the only curſed Author of theſe lamentable diſaſters, which have been more bloody than I expected.* Theſe words being ſo mournfully and paſſionately ſpoken, filled his Soul with diſtraction, ſo

that

that ſometimes caſting his Eye upon his honeſt and faithful Servant, and then upon his virtuous and chaſt Wife, it poſſeſſed him with a world of diſturbance at once; ſo that having firſt diſpatched this wretched creature, he then fell upon his own ſword, making up the fourth in this diſmal Tragedy. *Beards Theatre.*

XXXIV. If you would hear further of Judgments upon this crying ſin of Murder, every Aſſizes and Seſſions produce too too many ſuch Preſidents: I ſhall therefore add a few Inſtances more of the wonderful Diſcovery of Murders, though committed never ſo ſecretly: In the Reign of *Chriſtian* the Second King of *Denmark*, when about twelve of his Courtiers were making merry in a Parlour, of a ſudden there happened a quarrel amongſt them (one of whom was Poſt-Maſter to the King) and all the Lights being put out, one of them was ſlain with a Dagger; when Lights were brought in, and the Body found murthered, and breathleſs, the King required an account for his dead Subject; the Nobles lay all the guilt upon the Poſt-Maſter, who was then a great Favourite: But the King thinking they ſpoke out of envy, would not believe him guilty; on the contrary they alledge, *That he was the cauſe of that Meeting, and that there had been a former grudge and malice between them, and that when the Lights were brought in, he was found next to the dead body*; ſo that they deſired the dead Corps might be laid upon the Table, and every one ſingly to lay his hand upon the naked Breaſt of the Perſon murthered, with a deep proteſtation that they were innocent of the Fact, which was done accordingly in the Kings preſence, and all in courſe laid their hands, but no change or alteration was found in the body; At laſt the Poſt-Maſter came, and firſt imbracing his feet, kiſſed them with many tears, thinking thereby if poſſible, to pacifie his angry Spirit; at length coming to lay his hand upon the Breaſt of the dead Body, a double Flux of Blood iſſued from his Wound and Noſtrils, by which, finding himſelf diſcovered, he confeſſed his malicious

Act

Act, and was by the King deservedly committed to the hand of the Hangman. *Beards Theatre.*

XXXV. Another like this we find in Doctor *Otho Melander*, who relates of a man that through rancour and hatred, had for some time watched his neighbour, till at last he found him in the Woods and Thickets, which he judging a place convenient for such a mischief, laid violent hands upon him, and murdered him, and afterward escaped, without being in the least suspected; but the Body being afterward brought before the Senate, and the Murderer not to be heard of, they commanded one of his hands to be cut off, and hanged up over the dining Table, in the common Gaol of the Town: It happened that the Malefactor some ten years after, was committed for some small matter to that Prison, and brought into the same Room, and by accident, as he sate at Meat, was placed just under the Hand; which tho' it was withered and dried by hanging so many years, yet now bled afresh, and dropt upon his Trencher; at which all the company being amazed, the Jaylor went presently to inform the Senate thereof, who sent for him, and examined him; and he being startled in his Conscience by that Divine Prodigy, soon acknowledged himself guilty of that horrid Murther; and according to the custom of those Countries, was broke on the Wheel for the same. *Beards Theatre.*

XXXVI. In the year 1656. A Woman in *Westphalia* being near the time of her Travel, went to the next Village to confess her self; in her Confession she told the Popish Priest she had newly found a Purse full of Money, and therefore desired him that he would speak of it publickly, that it might be again restored to the right owner; the Priest told her it was sent to her from Heaven, and that she should reserve it to her self and enjoy it; the Woman thus informed, kept the Purse to her self; in her return home she was to pass through a Grove, into which she was no sooner entred, but the pains of Travel came upon her; in the mean time a Noble Person who had lost the Purse, rid up to her, and de-

manded, if she had not found one; she beseeches him, *for the love of God to ride to the next Village for some Women to assist her in her labour, and that she would restore him the Purse he sought for*; The Nobleman rid as fast as he could to call some Women; in which time of his absence came the wicked Priest, cuts off the Womans head, and seizes upon the Purse; the Nobleman returning with the Women, are witnesses of this Tragical Spectacle, but who had done it was unknown; it was a time when the Snow lay thick upon the ground, and finding some foot-steps, he pursued them till he overtook the Priest, whom he seized, and found the Purse about him, he tyed him therefore to the tail of his Horse, and so dragged him to the Magistrate to be punished; his Sentence was to be thrown into a Caldron of boyling Oyl, which was accordingly executed on him. *Jan.* 20. 1656. *Wanlyes Hist. Man.*

XXXVII. *Luther* gives a Relation of a certain *Almaign*, who in travelling fell among Thieves, who being about to cut his Throat, the poor man espied a flight of Crows, and said, *O Crows, I take you for my witnesses, and revengers of my death*; about 2 or 3 days after, these murdering thieves drinking in an Inn, a company of Crows came, and lighted upon the top of the House, whereupon the Thieves began to laugh, and one of them said, *Look, yonder are they which must revenge his death, whom we lately slew*; the Tapster over-hearing their discourse, relates it to the Magistrate, who caused them to be apprehended, and upon their disagreeing Speeches, & contrary Answers, urged them so far, that they confessed the Truth, and received their deserved punishment: *Wanly. Hist. Man.*

XXXVIII. *Ibycus* the Poet was set upon by Thieves [illegible] of prey, and seeing their knives at his throat, he called to some Cranes, which he then saw flying over his head, *that they would revenge his death*; these Murderers afterward sitting in the Market place, a flock of Cranes again flew over them, upon which one of them said, *Behold the revengers of Ibycus*; this saying was reached up by some present, upon which they were

were suspected of his murder, examined by torture, confessed the Fact, and were executed. *Fitzherbert Re. & Policies.*

XLII. In the second year of King *James*, a strange accident happened to the Terrour of all bloody murderers; *John Waters* of Lower *Darwen*, in the County of *Lancaster*, Gardner, was by reason of his Trade much absent from his Family. In which his absence, his Wife, not without cause, was suspected of incontinency with one *Giles Haworth*, of the same Town: This *Giles Haworth*, and *Water's* Wife conspired, and contrived the Death of *Waters*, in this manner, they contracted with one *Ribchester*, a poor man, to kill *Waters*, and as soon as *Waters* came home, and went to bed, *Giles Haworth*, and *Water's* Wife conducted the hired Executioner to the said *Waters*, who seeing him so innocently laid between his two small Children, (Twins about half an year old in Bed) repented of his Enterprize, and totally refused to kill him, *Giles Haworth*, displeased at the faint heartedness of *Ribchester*, takes the Ax into his own hands, and dashed out his Brains; The murderer buried him in a Cow-house; *Waters* being long missing, the Neighbourhood asked his wife for him, she denyed that she knew where he was: Thereupon, publick search was made for him in all Pits round about, least he should casually have fallen into any of them. It happened that *Thomas Haworth* of that Town, was for many nights together much troubled with broken sleeps, and dreams of the Murther, he revealed his dreams to his Wife, but she laboured to conceal them a long time: This *Thomas Haworth* had occasion to pass by the house every day, where the Murder was done, and did [illegible] and inquire for *Waters*, as often as he went [illegible] One day he went into the house to ask for him, and there was a Neighbour, who said to him, *Here lies Water lies under this Stone*, pointing to the Hearth-stone, to which, *Tho. Haworth* replyed, *And I have dreamed that he lies under a Stone not far distant.* The Constable of the Town

being by accident there, urged *Haworth* to discover at large what he had dreamed, which he accordingly did, I *have* (quoth he) *many a time within this eight weeks* (for so long it was since the Murder) *dreamed very restlesly, that* Waters *was murdered, and buried under a broad stone in the Cow-house; I have told my troubled dreams to my Wife alone, but she refuses to let me make it known, but I am not able to conceal my dreams any longer, my sleep departs from me, I am pressed and troubled with fearful dreames, which I cannot bear any longer, and they increase upon me*; The Constable hearing this, made search immediately upon it, and found, as he had dreamed, the murdered body eight weeks buried under a flat stone in the Cow-house; *Ribchester*, and *Giles Haworth* fled, and never came again; *Anne Waters* the Wife being apprehended, confessed the murder, and the former Circumstances, and was burned for the same, *Webster* of *Witchcraft*. 296.

XLIII. About the year 1623. One *Fletcher* of *Rascal*, a Town in the North Riding of *Yorkshire*, a Yeoman of a good Estate married a lusty young Woman from *Thornton Brigs*, who had formerly been kind with one *Ralph Raynard*, who kept an Inn, within half a mile from *Rascal*, in the high Road betwixt *York* and *Thuske*, his Sister living with him; This *Raynard* continued in unlawful Lust with *Fletchers* Wife, and not content therewith, conspired the Death of *Fletcher*, one *Mark Dunn* being made privy, and hired to assist in the murther; which *Raynard* and *Dunn* accomplished upon *May-day*, by drowning him, as they were travelling all three together, from a Town called *Hoby*, and acquainting the Wife with the deed, she gave them a Sack, therein to convey his body, which they did, and buried it in *Raynards* Backside, or Croft, where an old Oak had been stubbed up, and sowed Mustardseed in the place, thereby to hide it; They then continued their wicked course of Lust and Drunkenness, and the Neighbours did much wonder at *Fletchers* absence, but his wife excused it, and said,

he was only gone aside, for fear of some Writs being served upon him, and so it continued till about *July* 7. after, when *Raynard* going to *Topcliff*-Fair, and setting up his Horſe in the Stable, the Spirit of *Fletcher* in his uſual ſhape and habit, did appear unto him, and ſaid, *Oh* Ralph, *repent, repent, for my revenge is at hand*; and ever after, until he was put in the Goal, the ſpirit ſeemed continually to ſtand before him, whereby he became ſad and reſtleſs, and his own Siſter over-hearing his Confeſſion, and Relation of it to another Perſon, did through fear of loſing her own life, immediately reveal it to Sir *William Sheffeild*, who lived in *Raſcal*, whereupon *Raynard*, *Dunn*, and the Wife, were all three apprehended, and ſent to the Goal at *York*, where they were Condemned, and Executed, near the place where *Raynard* lived; and *Fletcher* was buried; the two men being hung up in Chains, and the woman burned under the Gallows. I have recited this ſtory punctually, as a thing that hath been very much fixed in my memory (being then but young) and a certain Truth, I being (with many more) an Ear-witneſs of their Confeſſions, and an Eye-witneſs of their Executions, and likewiſe ſaw *Fletcher*, when he was taken up, where they had buried him in his clothes, which were a green fuſtain Doublet pinkt upon white, gray Breeches, and his walking Boots, and braſs Spurs, without rowels. *Webſter* of *Witchcraft*. 298.

XLIV. About the year 1632. There lived one *Walker*, near *Cheſter*, *in the ſtreet*, who was a Yeoman of a good Eſtate, and a Widower; He had a young Kinſwoman to keep his houſe, who was by the Neighbours ſuſpected to be with Child, and was ſent away one Evening in the dark, with one *Mark Sharp* a Collier, and was not heard of, nor little notice taken of her, till a long time after, one *James Graham* a Miller, who lived two miles from *Walkers* houſe, being one night alone very late in his Mill, grinding Corn, about twelve a Clock at night the Doors being

ſhut

shut, there stood a Woman in the midst of the floor with her hair hanging down all bloody, and five large wounds in her head; he was very much afrighted, yet had the courage to ask her (after blessing himself) who she was, and what she wanted, to whom she said, I *am the Spirit of such a Woman, who lived with* Walker, *and being got with Child by him, he promised to send me to a private place, where I should be well looked to, till I was brought a Bed, and well, and then I should come again and keep his House, and accordingly* (said the Apparition) *I was one night late sent away with one* Mark Sharp, *who upon a Moor,* (naming a place which the Miller knew) *slew me with a Pick* (such as men dig coals withall) *and gave me these five wounds, and after threw my Body into a Coal-pit hard by, and hid the Pick under the Bank, and his Shoes and Stockings being bloody, he endeavoured to wash them, but seeing the blood would not wash off, he left them there;* and the Apparition further told the Miller, *That he must be the man to reveal it, or else she must still appear, and haunt him.* The Miller returned home very sad, and heavy, but spoke not one word of what he had seen, yet eschew'd as much as he could to stay in the Mill in the night without Company, thinking thereby to escape the seeing this dreadful Apparition; But notwithstanding, one night when it began to be dark, the Apparition met him again, and seemed very fierce and cruel, threatning him that if he did not reveal the murder, she would continually pursue and haunt him; Yet for all this, he still concealed it, until St. *Thomas* Eve before *Christmas*; when being soon after Sunset walking in his Garden, she appeared again, and then so threatned and affrighted him, that he promised faithfully to reveal it the next morning: In the morning he went to a Magistrate, and discovered the whole matter, with all the Circumstances, and diligent search being made, the Body was found in a Coal-pit, with five Wounds in the Head, and the Pick, and Shoes, and Stockings yet bloody, and in every Circum[illegible]

the Apparition had related to the Miller: Whereupon *Walker*, and *Mark Sharp* were both apprehended, but would confess nothing: At the Assizes following (I think it was at *Durham*) they were arraigned, found guilty and hanged; but I could never hear that they confessed the Fact; It was reported, that the Apparition did appear to the Judge, or the Foreman of the Jury, but of that I know no certainty: There are many persons yet alive that can remember this strange Murther, and I saw, and read the Letter that was sent to Serjeant *Hutton* about it, from the Judge before whom they were tryed, which makes me relate it with the greater Confidence. *Webster* of *Witchcraft*. p. 300.

XLV. A Merchant of *Lucca*, travelling to *Roan* in *France*, was in the way murdered by a *French* Man, his Servant, and thrown among the Vines: As the Fact was doing, a blind man comes by, led with a dog, as is usual, and hearing one groan, asked who it was? The Murderer answered, *That it was a sick man easing himself*: The blind man thus deluded, the Villain, with his Masters money, and Bills of exchange, sets up shop at *Roan*, in the mean time the Merchant was expected at *Lucca*, and when he came not, a Messenger was dispacht to seek him, who after much inquiry, heard at an Inn, that six Months before, a *Luquois* Merchant lodged there, and was going toward *Paris*; But the Messenger hearing nothing of him there, began to suspect that he was murdered, and made his complaint to the Parliament of *Roan*, who caused Inquiry to be made, if any about that time had set up a new shop, and finding that the person aforesaid had, they caused him to be arrested, but he upon Examination denyed the Fact, till the dead Corps was heard of; and the blind man also hearing of this Inquiry, informed what he had heard about that place where the Corps was found, and what the Murderer answered, saying with [illegible] *he knew that voice from any others*; many

Prisoners therefore were ordered to speak the same words to the blind man, together with the Murderer, but amongst them all he owned his voice; whereupon the Villain possessed with abundance of horror confessed the Fact, and was deservedly executed. *Beards Theatre.*

XLVI. In *Metz*, a City of *Lorrain* the common Hangman in the Night, and in the absence of the Master, got privately into the Celler of a Merchants house, where he first slew the Maid, who was sent by her Mistress to fetch some Wine, and then killed the Mistress likewise, who wondring at her Maids stay, came to see the reason; This done, he fell to rifling Chests and Cabinets; The Merchant upon his return finding the horrible Murders, and plunder of his house, with a soul full of troubles and grief, he complains to the Senate, and when there were divers discourses about the Murder, the Hangman also was got among the croud, and muttered out such words as these, *That seeing there had been frequent brawls, and quarrels between the Merchant and his Wife, there was no doubt but he was the Author of that Tragedy in his house, and said he, were he in my hands, I would soon make him confess it*; By these, and the like words, it came to pass, that the Merchant was cast into Prison, and being tortured in a most cruel manner, by this wretched Hangman, he though Innocent, confessed himself the Murderer, and so was condemned to an horrible Death, which he suffered accordingly; Now was the Executioner secure, and seemed to be free from all danger: When the wakeful Justice of Heaven discovered the Villany, for he wanting Money, had pawned a Silver Bowl to a *Jew*, who finding upon it the Coat of Arms of the Merchant newly executed, sent it to the Magistrate, with notice thereof; whereupon the Hangman was immediately cast into Prison, and being examined how he came by the Cup, he there confessed all, as it had been done by him, and that he was the only

Murtherer: Thus the Innocency of the Merchant was discovered, and the Executioner had the due punishment of his wickedness, *Wanly Hist. Man.* p. 92.

XLVII. In 1551. A young Woman at *Paris* had her Brains beaten out by a man with a Hammer, near a Church, whither she was going to *Mass* at midnight, and all her Rings and Jewels taken from her; The Hammer being left with the Corps, was known to be a poor Smiths hard by; who thereupon being suspected of the murder, was put to such Torture, as utterly deprived him of the use of his Limbs, whereby to get his living, so that reduced to extream poverty; he ended his life in great misery: All this while which was the space of twenty years, the murtherer remained unknown, and the memory of the murder seemed to be buried with the dead Woman in her Grave, but mark the Justice of God. × One *John Fleming* being in a Village at Supper, chanced to say he had left his Wife at home sick, and no body with her but a little boy; there was an old man then present, named *Monstier*, and a Son in Law of his, who both went immediately away that night, and at ten in the morning came to *Flewings* House, with each of them a Basket of Cherries, and a green Goose, as if presents from the Husband; they were let in by the boy, whom they presently murdered; yet not so, but the Woman heard his cry, and therefore lockt fast the Chamber door, and cryed for help out at the window; the Neighbours ran in, and took these two villains, one in the Funnel of a Chimney, and the other in a Well in the Cellar, with nothing but his Nose above Water; These two being condemned; and brought to the place of Execution, *Monstier* desired to speak with the Smiths Widow, of whom he asked forgiveness, confessing that he had stollen his Hammer from him, wherewith he had murdered the young Woman aforementioned: Thus the Smiths innocency was cleared up, and the Murderer justly punished

× Justice for the Smith!

went

twenty years after the Commitment. *Beards Theatre.* p. 300.

XLVIII, At *Tiguri* a certain Vagabond Rogue had killed his Companion, that lay with him in the night in a Barn, and having first removed the dead Corps out of sight, fled away betimes in the morning, but the Master of the Barn seeing signs of a Murder, soon after found the dead Body; In the mean time the Murderer was got far away, yet by the noise of Crows and Jays which followed, and assaulted him, he was taken notice of by some Reapers then in the Field, who were somewhat terrified at the novelty of so unusual a thing, The Murderer for all this holds on his way, and now might he seem to be almost out of danger; when there came such as were ordered to make pursuit after him, who inquired of the Reapers, if any man had passed that way? who tell him, *they had seen none besides one only fellow, who as he passed, was ever and anon molested with the Crows and Jays, that they thence did conjecture he was some Villain, and that if they made hast; they might undoubtedly take him.* The wretch was soon after seized by them, and broken upon the Wheel: At his Execution, with Sighs and Prayers, I heard him acknowledge the Providence of God, as a clear instance of which he had received in so unusual a Discovery of his Murder. *Montanus de Provid.*

XLIX. *Parthenius* Treasurer to *Theodobert*, King of *France*, had traiterously slain an especial Friend of his, called *Ausanius*, together with his Wife *Papianilla*, and when no man suspected him thereof, he discovered himself in this manner; as he slept in his Bed, he suddenly roared out, crying *for help, or else he perished*; and being demanded what he ailed, he half asleep answered, *That his Friend* Ausanius, *and his Wife, whom he had murdered long before, did now summon him to answer it before the Tribunal of God*, upon this Confession he was apprehended, and after due Examination, stoned to Death: Thus though all Witnesses fail, the

murtherers own Conſcience is ſufficient to betray him. *Beards Theatre.* p. 285.

L. *Plutarch* reporteth, that a Souldier belonging to King *Pyrrhus* being ſlain, his Dog diſcovered him, for when the Dog could by no means be brought from the dead body, but fawned upon the King, as it were, deſiring his Aſſiſtance; the King commanded all his Army to paſs by in good order, by two, and two, till at length the murderers came, and then the Dog flew upon them ſo fiercely, as if he would have torn them in pieces, and turning to the King, ran again upon the murderers; Whereupon being apprehended, and examined, they ſoon confeſſed the Fact, and received condign Puniſhment as they deſerved; this we muſt apprehend to be the mighty power of God, who to deter men from ſhedding innocent bloud, doth ſtir up the dumb Creatures to diſcover this bloody ſin. The ſame Author reporteth the like, concerning the death of the Poet *Heſiod*, who being ſecretly ſlain, the Murderers, though unknown to all the world, ſave God, and their own Conſciences, were likewiſe diſcovered by means of the Poets Dog. *Beards Theatre.*

LI. The like we read of, two *French* Merchants, who travelling together through a Wood, one of them ſlew the other, to get his money and buried him, but the Dog of the murthered Merchant would not depart from the place, but filled the Woods with howling and cryes; The murderer went forward on his Journey, and the Inhabitants near the Wood found out the dead Corps, and alſo the Dog; whom they kept, and fed, till the Fair to which people were going, was over, and the Merchants returned again; at which time they watched the High-ways, having the Dog with them; who ſeeing the murderer paſs by preſently fell upon him without any provocation, as againſt his mortal Enemy, whereupon he was apprehended, confeſſed the Fact, was juſtly executed for the ſame. *Beards Theatre.*

LII.

LII. The ſame Author mentions yet a more ſtrange diſcovery of murder, as followeth; There was (ſaith he) a young Woman near *Paris*, who was beloved of two young men, one of whom, as he was going to viſit his Miſtreſs, was murdered by the way, and buried, and having a Dog with him, he would not depart from the Grave of his maſter; At length the young man being miſt by his Father and his Brethren, they diligently ſought him, and at laſt found his Dog lying on his Grave, who howled pitifully as ſoon as he ſaw his *Maſters* Brother; the Grave was opened, and the murdered body found, which was brought from thence, and buried in another place, but the murderer could not be found: It happened ſome time after, that the *Dog* (in the preſence of his Brethren) eſpied him, and preſently aſſaulted him with great fierceneſs: Upon which, the young man was apprehended and examined, and when by no means, nor policy, he could be perſwaded to confeſs, the *Magiſtrate* commanded that the Young man, and the Dog ſhould fight together; the Dog was covered with a dry Skin, inſtead of Armour, and the murderer with a Spear, and a thin Linnen Garment about him, and ſo they both came out to fight, but behold the hand of Divine Vengeance, the man offering to ſtrike at the Dog with his Spear, the Dog preſently leapt at his Face; and caught him faſt by the Throat, and threw him down, whereat the wretch amazed, cryed out to the Spectators, *Take pity on me, and pull off the Dog from my Throat, and I will confeſs all*; which being done, he confeſſed the cauſe and manner of the murder, for which he received deſerved puniſhment. *Beards Theatre.* p. 210.

LIII. *Manlius* in his common places ſays, That at *Winſheirn* in *Germany*, there was a man, who had committed divers murders ſome years before, who about *Eaſter* bought three Calves heads, and putting them in a Net, carried them along the Streets; As many as ſaw them, judged them to be mens heads,

all bloody; for so they seemed to them: Some that saw them, went, and informed the *Senate*, who immediately sent Officers to apprehend him, when he was brought to the *Guild-hall*, and asked where he had those mens heads, He answered, *That he bought them in the Shambles*; The Butcher being sent for, said, *He sold him Calves, not Mens heads*; The *Senate* being amazed at the thing, sent him to Prison, where being strictly examined, he confessed the former Murders, whereof he was guilty; and suffered for the same; When the Heads were taken out of the Net; they were then seen to be but Calves heads. *Clarks Mirrour.* 2 Part, p. 460.

LIV. A murderer at *Tubing* was betrayed by his own sighs, which were so deep and incessant for grief not of the Fact, but of the small booty, and being asked the question, readily acknowledged his Crime, and was Executed. Another murtherer in *Spain* was discovered by the trembling of his heart, for when many were suspected of the murder, and denyed it, the Judge caused all their Breasts to be open'd, and him, in whom he felt most trembling of his heart he was condemned, who could not deny the Fact, but presently confessed the same, and suffered Death accordingly. *Beards Theatre.*

LV. At *Isenacum*, A Young man being in love with a maid, and not having wherewith to maintain her, used this unlawful means to accomplish his desire; One night he killed his Landlord, and throwing his body into a Celler, took away all his money, and then made hast away, but he had not gone many steps, when the Terrour of his Conscience, and the Judgment of God so stupified him, that he could not stir a foot further, till he was apprehended, *Martin Luther*, and *Melanchon* were eye witnesses of this miraculous Judgment, who likewise brought the murderer to confession of his sins, and repentance for the same. *Beards Theatre.* p. 214.

By these Examples we see how hard it is for a mur-

Murderer to escape the Justice of God, though the Justice of man be not sometimes able to find them out, neither have lustful, nor lascivious Persons gone unpunished, as examples in all Ages testifie; and therefore we shall conclude this Chapter with a few Instances among many of the dreadful Effects which Lust hath produced upon those who have been overcome thereby.

LVI. *Novellus Carrarius*, Lord of *Pavia*, of great renown for his valour, but of great infamy for his wickedness; This Man, after many cruel murders, and bloudy Practices which he exercised in every place where he came, fell at last into this crime, for lying at *Vincentia*, he fell in love with a Virgin of excellent beauty, but more excellent Chastity, an honest citizens Daughter, whom he commanded her Parents to send to him, that he might have his pleasure of her, but they more regarding the credit and modesty of their Daughter, than the Tyrants command, refused to send her, whereupon he took her violently out of their house, and forced her to his Lust; after which, to add cruelty to his Villany: he choped her into small pieces, and sent them to her Parents in a Basket for a present, wherewith her poor Father astonished, carried it to the *Senate*, who sent it to *Venice*, desiring them to consider of the Fact, and revenge the cruelty; The *Venetians* undertaking their defence, made War upon the Tyrant, and besieging him in his own city, took him at last Prisoner: and hanged him with his two Sons. *Beards Theatre.*

LVII. One principal motive of the *Danes* first arrival here in *England*, (who afterward conquered the whole Land, and exercised horrible cruelties on the Inhabitants) was by occasion of Lust; For *Osbrigh* a Deputy King, under the King of the *West Saxons*, as he was one time travelling, went into the House of one of his Nobles, who having a Wife of great beauty, the King dined with her in the absence of her Husband, and after dinner being allured by her beauty, took

took her into a private Chamber, where he forcibly raviſhed her; the Lady was extreamly concerned, and made woful complaint of this outrage to her Husband at his return; The Nobleman forthwith ſtudies revenge, and going firſt to the King, and reſigned all his Lands and Offices into his hands, and then ſailed into *Denmark*, where he had been brought up, and had great Friends and there making complaint to to *Codrinus* the King, who was ready enough to entertain any occaſion of quarrel againſt his Land: The King preſently raiſes a mighty Army and ſends it under the command of his two Brothers, into *England*, who landing firſt at *Holderneſs* in *Yorkſhire*, burnt up the Countrey, and ſlew Men, Women, and Children without Mercy; then marching toward *York* they met with wicked *Osbright* himſelf, where he, with the moſt part of his Army were ſlain, and deſtroyed; a juſt reward for his Villanous Act; and alſo one of the main cauſes of the Conqueſt of the whole Land by the *Danes*. *Beards Theatre* p. 251.

LVIII. In the year 955. *Edwin* ſucceeded his Uncle *Eldred*, King of *England*, this man was ſo ſhameleſs and impudent, that on the very day of his Coronation, he ſuddenly withdrew himſelf from among his Nobility, and in the ſight of ſeveral perſons, openly raviſhed his own Kinſwoman, the Wife of a Nobleman of his Realm, for which Fact he became ſo odious to his Subjects and Nobles, that they joyntly roſe againſt him, and deprived him of his Crown, when he had reigned only four years. *Lanquets Chron.*

LIX. A Nobleman of *Piedmont* married a Wife of mean birth and fortune, yet notwithſtanding the honour ſhe received by him, ſhe ſhamelefly abuſed her Lords Bed, by continual Adulteries with a Gentleman his Neighbour, which he having notice of, and deſigning to take them in the Act, cauſed a Packet of Letters to be brought him as from his Prince calling him to Court, and as if ſending him in Embaſſage to a

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Forreign Countrey; Having imparted theſe Letters to his Wife, and providing all things neceſſary for his Journey, he departed with all his Train; but at night he ſtays at a Caſtle of his own, to the Governour whereof he diſcovers his misfortune and deſign, and being only followed by him and a Groom of his Chamber in a dark night, they came to the Chamber where his Adulterous Wife was in Bed with her Gallant; The Governour called at the Gate, and told the Porter *he had Letters from his Lord, which he muſt preſently deliver to his Lady.* The Porter opens the Gate, and they all ſuddenly enter; The Lord forbids the Porter to make any noiſe, but commanding him to light a Torch, he preſently got to his Ladies Chamber, where the Governour knocking, told an old Woman her Bawd, *That he had Letters from his Lord, which his Lady muſt ſpeedily anſwer*; The Lady drunk with Luſt, commanded the old Woman to open the door, and receive the Letters; The Lord, with the two others ſuddenly ruſhed in and preſently ſiezed on the two Adulterers naked together; and after ſome furious words he commanded his Wife, with the help of the old Bawd to bind the Gentleman hand and foot, and afterwards to hang him up upon a great Hook, faſtned into a Beam to that purpoſe; Then he cauſed the Bed to be burnt, and commanded all the other moveables to be carried away, leaving only a little ſtraw for this Whore and Bawd to lie upon, and ordered the dead body ſhould remain there ſhut up with them, until the ſtink thereof had choked them, and thus having paſt ſome few days in this miſerable condition, they wretchedly ended their lives together. *Beards Theatre.*

LX. A Nobleman in *Burgundy* having in War taken a Gentleman Captive, his Wife being a beautiful Lady, came to redeem her Husband; The Nobleman promiſed to free him, if ſhe would let him lie with her, which by the perſwaſion of her Husband, ſhe conſented to; But the Adulterous Nobleman

the

the next day cut of the Priſoners head, and ſo delivered his Body to his Wife, which horrible Fact being complained of by her to the Duke of *Burgundy*, he cauſed this Nobleman to marry her, but before night he cut off his head, and gave her all his Poſſeſſions. *Clarks Mirrour.* p. 9.

LXI. In the year 1056. An Advocate of *Conſtance* extremely luſted after the VVife of the Kings Procurator, and often enjoyed her, which the Procurator underſtanding, ſurprizing them ſporting together in a Bath, and afterwards retiring to an Old womans houſe hard by, he got a ſharp curry comb, and leaving three men at the door, that none might come in, he ſo curried the Advocate, that he tore out his eyes, and ſo miſerably rent his whole body, that he died within three days after. *Clarks Martyr.*

LXII. A Nobleman in *Thuringia*, being taken in Adultery with another mans VVife, the Husband of the Adulteress laid hold of him, and bound him hand and foot, and then caſt him into Priſon, and to quench his Luſt, he kept him faſting, and the more to increaſe his miſery, he daily ſet hot diſhes of meat before him, that the ſight and ſmell might the more provoke his Appetite, In this Torment the Letcher continued, till he gnawed off the Fleſh from his own Shoulders, and ſo the eleventh day after his impriſonment, he ended his wretched Life. *Luther.*

LXIII. It was unnatural Luſt which brought down Vengeance upon *Sodom* and *Gomorrah*, who burning with Fire from Hell, the Almighty burnt them up with Brimſtone and Fire from Heaven; and even in this laſt Age we find dreadful Inſtances of Gods VVrath for that horrid Abomination; For in a little Treatiſe lately publiſhed, called *The Adventures of Mr.* T. S. *an* Engliſh *Merchant, taken Priſoner by the* Turks *of* Algiers, *and carried into the inland Countreys of* Africa, we find this wonderful Relation, That near *Tezrim*, a Town in that Countrey in a Meadow, where excellent Grass grows: This Gentleman ſaw the

the perfect Stature of a man, buggering his Aſs, which was ſo lively, that at a little diſtance he thought it to be real, but when he came near, he ſaw they were of perfect Stone; he inquired why the *Moors* or *Arabs* that naturally hate all ſorts of Repreſentations, ſhould ſhew their skill, by making ſuch beaſtly Figures, odious to Nature, but was informed that this was never made by man, but that ſome Perſon formerly had been turned into that Image with the Aſs, in the very moment of the Act, by the Mighty Power of God; the fleſhly ſubſtance of the Man and the Aſs being changed into firm Stone, as an eternal Reproach to Mankind, and Juſtification of his ſevere Judgments againſt us. He did further ſearch into the appearances of this Report, and found the Stone to repreſent, not only the perfect ſhape, but alſo the colour of every part of the Man, and of the Beaſt, with the Sinews, Veins, Eyes, Mouth, in ſuch a lively manner that no Artiſt with all his colours could expreſs it better; ſo that he was convinced of the truth of it; he endeavoured to move it, but was forbid by ſome of the Company, who ſaid, ſome that had laboured to carry from thence that Monument of mans ſhameful Luſt could never do it; but either their Perſons or Cattle were ſtruck dead in the attempt upon the place; Divine Juſtice not ſuffering that to be hid or deſtroyed, which was placed there for an Example; it being neceſſary that the *Moors* ſhould have ſuch ſignal Teſtimonies of Gods diſpleaſure always before their Eyes, who are inraged to commit ſuch filthy Actions more frequently than other Nations; This Gentleman was likewiſe informed by ſome of his Acquaintance who had been at *Tripoly*, that there is a Prodigy of Divine VVrath and Juſtice, about five days Journey from that Town, towards the South East, amongſt the Mountains called *Gubel*, far more remarkable than this, an account of which was printed about Twenty four years ſince, under the Name of Sir *Kenelm Digby*; and many of our *Engliſh* proteſt they have ſeen ſome peices of it brought

brought by the *Moors* to *Tripoly*, and heard it confidently reported in that Town, as an undeniable Truth; Yea ſome of our *Engliſh* Merchants have had the curioſity to go thither, and they alſo proteſt it to be true; That in the place aforeſaid, there is a whole Town full of thoſe Repreſentations, that is, Stones in the ſhape of all manner of Creatures belonging to a City, with the Houſes, Inhabitants, Beaſts, Trees, Walls, and Rooms very diſtinctly formed: Our People have entred into the Houſes, and have there found a Child in a Cradle of Stone, a Woman in a Bed of Stone, a man at the door, looking lice of Stone; Camels in ſeveral Poſtures of Stone; Cats, Dogs, Mice, and all that belonged to the place, of ſuch perfect Stone, and ſo well expreſſing the ſeveral Shapes, Poſtures, and Paſſions in which the Inhabitants were at that time, that no Ingraver could do the like; Some may judge this Relation fabulous, but let them inquire of our Merchants and Traders, who have been in *Tripoly*, or that country, and they will all agree in the confirmation thereof; the report given by the *Moors* is, That this Town was once very populous, and fruitful, as may appear by the Trees of Stone, of ſeveral ſorts of Fruits planted round about it, and in the places that retain the forms of Gardens and Orchards, but the Inhabitants giving themſelves over to all manner of Vice, beaſtly Luſt, and Debauchery, to the great ſcandal of humane Nature, God Almighty in a moment ſtopped all their Actions, and turned their Bodies into firm Stone, that future Ages might ſee and learn to dread his power. At *Athens* there is another ſuch like Figure; A Stone repreſenting two men buggering one another; I know no reaſon why we ſhould doubt of the poſſibility of theſe Relations, if we conſider the Almighty power of God, by whoſe influence all things ſubſiſt; and who can eaſily alter and change them, as it ſeems good to his Divine Wiſdom; Or, if we conſider

ſider the neceſſity of ſuch notable Examples of Gods Juſtice to be perpetuated to poſterity, by expreſſing his diſpleaſure in this dreadful manner to future ages, eſpecially in this Countrey, where the people are addicted to ſuch like Villanies, which Nature it ſelf abhors, any one may fully ſatisfie himſelf of the Truth of theſe prodigious Judgments from ſuch as have Travelled in thoſe places, they being like that of *Lots* Wife, turned into a pillar of Salt which ſome ancient Hiſtorians do affirm to have ſeen remaining in their days many hundred years after, *Adventures of T.* Sp. 238.

To conclude, innumerable are the Examples in all Ages of Divine Vengeance againſt thoſe crying ſins of Cruelty, Murder, and Luſt; which if men would ſeriouſly conſider, it might cauſe them to *fear the Lord, becauſe of the Judgments which he executeth* upon thoſe that continue in diſobedience and Rebellion againſt his Holy Laws, and Commandments.

CHAP. VI.

Admirable Deliverances from Imminent Dangers, and deplorable Diſtreſſes both by Sea and Land.

NOtwithſtanding all theſe Judgments upon notorious, and impenitent Sinners; yet it ſufficiently appears, that God is always good to *Iſrael*, even to thoſe of an upright heart, for as he executeth his ſeverity upon the one, ſo he defendeth thoſe that call upon him, in truth, and put their whole Truſt and Confidence in him, of which we may find many wonderful inſtances in all ages, and eſpecially at Sea; ſo that they have real experience of what the Pſalmiſt ſaith, *They that go down to the Sea in Ships, that do buſi-*

neſs

ſneſs in great waters, theſe ſee the works of the Lord, and his wonders in the deep, for he commandeth, and raiſeth the ſtormy wind, which liſteth up the waves thereof; They mount to the Heavens, they go down again to the depths, their Soul is melted becauſe of Trouble, they reel to and fro, and ſtagger like a drunken man, and are at their wits end, then they cry unto the Lord in their trouble, and he bringeth them out of their diſtreſſes: He maketh the ſtorm a calm, ſo that the waves thereof are ſtill, then are they glad becauſe they be quiet, ſo he bringeth them to their deſired Haven; Oh that men would praiſe the Lord for his goodneſs, and for his wonderful works to the Children of men, Pſal. 107. 23. *&c.* And of the truth of this, I ſhall collect ſome few remarkable Relations as I find them in Hiſtory.

I. In the year 1640. Four Chriſtian Slaves being in a Ship of an *Algier* Pirate, reſolved to make their eſcape in a Boat, which one of them, who was a Carpenter undertook to build, the Carpenter ſet himſelf on work, making wooden pins, and other pieces neceſſary for the faſtning of the Boards, whereof the boat was to conſiſt; Having appointed a time for the Execution of their deſign, they took off five Boards from the Room where the Proviſion was kept, whereof they uſed two for the bottom, two others for the ſides, and the third for the Prow or Poop, and ſo made up ſomewhat that was more like a Trough than a Boat, their quilt ſerved them for Tow, and having pitcht the Boat well, they ſet it into the water, but when they would have got into it, they found that two men loaded it ſo, that being in danger of ſinking, two of the four deſiſted from that enterpriſe, ſo that only two, an *Engliſh-man*, and a *Dutch-man* adventured in it; all the tackling they had, was two Oars and a little Sail, all their proviſion, a little Bread, and freſh Water, and ſo they put to Sea, without either compaſs, or *Aſtrolabe*; The firſt day a Tempeſt at every wave filled their Boat, and they were forced to go as the wind drove, they were continu-

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ally imployed in casting out the water, the Sea had spoiled their bread, and they were almost quite spent, when they were cast upon the Coasts of *Barbary*; There they found a little Wood, wherewith they somewhat inlarged their Boat, but narrowly escaping Death by the *Moors*, they got to Sea again: Thirst troubled them most, for which they made some shift by the blood of some Tortoises which they took; at last, after ten days floating up and down, they arrived upon the Coast of *Spain*, at the Cape of St. *Martin*, betwixt *Alicant*, and *Valentia*. Those of the Countrey seeing them at a distance, sent a Boat to meet them, carried them Bread, and Wine, treated them very civilly, and found them passage for *England*. *Mandesło*'s *Travels*. p. 202.

II. Horrible was that Tragedy which the *Western Indies* beheld in the Persons of seven *English-men*, the Relation of it take as followeth. The forementioned seven being in St. *Christophers* Island, had prepared themselves for a Voyage of one night, and had taken with them Provisions for no longer a time, but a Tempest intercepted their return, and carried them so far off into the Sea, that they could not return home in less than seventeen days, in which time they were so sparing of their one nights provisions, that they made it serve them to the fifth day, that past, they must wrestle with meer Famine, which was so much the more grievous to them, in regard the Sun was extream hot, and that dryed up their parched Throats, exhaling the saltness from the troubled Sea; they had now little hope of retrieving themselves from destruction, and were therefore forced by cruel necessity to cast Lots amongst themselves, to see whose Flesh and Blood should satisfie the hunger and thirst of the rest, the lot fell upon him, who first gave the Councel, who was not only unaffrighted at his hard hap, but incouraged the rest, who had a kind of horrour, as to what they went about; he told them *that there was no possibility of*

escape,

escape, unless they immediately slay'd their flying life by Humane Flesh, that for his part he was well content, and that he thought himself happy he could serve his Friends, when he was dead; with such words as these he so perswaded them, that one drawn out by lot also, cut his Throat, of whose Carcass (I tremble to relate it) each of them was so desirous of a piece, that it could scarcely be divided quick enough; They fell to the flesh with eager Teeth, and sucked out the blood into their Thirsty Stomachs; One only was found amongst them, who being nearly related to the dead person, resolved to indure all things, rather than to pollute himself with the blood of his Friend, but the next day his famine drove him into such a madness, that he threw himself overboard into the Sea: His Associates would not suffer so delicate a repast as his Carcass to be so unseasonably snatched from them; but his madness had already so vitiated his blood, and the flesh all about the Veins, that in the whole body, there was scarce any thing fit to eat, save onely his bowels: At last it pleased God to shew them mercy in their wandring and distress, and brought their small Ship to the Island of St. *Martin*, in which they were kindly received by the *Dutch* Garrison, and sent back to the rest of their Friends, where they had scarce set foot on shore, but they were accused of Murder, but inevitable necessity pleading on their behalf, they were set free by the Magistrate. *Wanly. Hist. Man.* p. 638.

III. It is a story altogether lamentable, and a calamity full of astonishment which happened about the *Cape de Bona Esperanza* to *Manuel Sousa* Governour of *Diu* for the King of *Portugal*, and it is this. Having long enjoyed great honour and happiness in the *East-Indies*, he came to *Cochin*, not far from *Calicut*, where he imbarqued himself in *January* 1553. in a great Ship, laden with Riches, and about six hundred persons with him, amongst whom were his Wife, his Children, his Servants, and Slaves, and a great Retinue

Retinue to come into *Portugal*, but the Ship being caſt away upon the Coaſts of *Æthiopia*, and the Sea having ſwallowed up almoſt all within it, except the Perſons who ſaved themſelves aſhore half naked, deſtitute of all hope to recover their loſſes again, having relyed upon the words of the crafty, and cruel *Barbarians*; they fell at laſt (ſo many of them as yet remained alive, for the greateſt part were now dead, what with fear, famine, and other miſeries) into the hands of a petty King of *Ethiopia*, who cauſed them to be diſarmed, ſtript, and left ſtark naked upon the Sands, deprived of all neceſſaries, and ſuccour; ſo that they that were left alive, were half dead with hunger and thirſt, overwhelmed with fear and ſhame, caſting their Eyes upon the ground, as Perſons transformed into ſo many Images; *Elianor*, the Wife of *Garcius*, an Honourable Lady, ſeeing the *Barbarians* buſied about ſtripping, and ſnatching away the clothes from her Husband, her ſelf, her Children, and the reſt, forgetting her Dignity, and her Sex, fell upon theſe Filchers with her Fiſt, provoking them to kill her, but in vain; They left her ſtark naked upon the ſhore; The chaſt Lady ſeeing her ſelf in ſuch a caſe, and the day-light miniſtring to her more horrour and ſorrow than Death it ſelf, ſhe covered her ſelf with ſand, caſting abroad her hair confuſedly upon her ſhoulders, and over her Breaſts that were naked and bear, which done, ſhe commanded the men that ſurvived of her miſerable company, to be gone, and ſhift for themſelves as they could, her ſelf remaining in that caſe without ſtirring, or ſpeaking a word; if at ſometimes ſhe beheld her dear Children, the tears would flow from her Eyes like Rivers, and ſhe ſent out deep ſighs and ſobs: As for *Manuel* the Father and Husband, ſuch an extream ſadneſs and grief had cloſed up his heart, and his mouth, that he held his eyes along time fixed on the Earth, as one ſtruck with a Thunderbolt; yet at laſt the care of his little ones upon a ſudden awa-

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ked him; he goes to a Forreſt hard by, to ſeek for ſome food, at his return, he finds the youngeſt of his Children departed, and his Wife, (who had been 3 days without eating any thing) overcome with ſorrow and tears; His child he buries with his own hands, and the next day returns to ſeek again, and coming back, he finds his Wife, and his other Son dead, and ſome women Servants lamenting with great cries over their poor Bodies: Having put by the Servants, he lays himſelf down upon the ground, and ſtretching out the right hand of his deceaſed wife, he leaneth a while with his head upon the ſame, and then calling his Servants again he hideth his Wife and Child within the Sand, without uttering a word; That done, he returns into the Forreſt, where it is conjectured he was devoured by wild Beaſts, for there was never any news heard of him afterward; About ſixſcore of theſe miſerable Travellers having eſcaped divers incredible difficulties; did at laſt recover a Port of the Sea, where they found opportunity to return into *Portugal*, who there declared the particular of this Hiſtory, as it is here ſet down. *Cauſins Holy Court.* p. 111.

IV. Admirable is the Relation of Dr. *William Johnſon*, written by himſelf concerning a deliverance at Sea, which I ſhall briefly epitomize in his own words. We went aboard from *Harwich*, on *Michelmas* day, *Sept.* 29. 1648. in the *William* and *John* of *Ipſwich*, *Daniel Morgan*, Maſter, and having a fair wind, we ſet Sail; I being Sea-ſick, went to bed, but about four a Clock in the afternoon, the Maſter of the Ship came into our Cabin with more haſt than he was wont, which made me ask him whether all was well, who like a tender-hearted man, who is loth to tell his dying Friend, that he is to near his end reſolved, *all is well*; yet when I ſaw him run himſelf with ſuch haſt, I roſe from my Bed, and crawled upon the Deck, where I ſaw a ſad ſpectacle, the Ship having ſprung a leak, or rather a plank, was ready to

ſink, upon which, every man was affrighted, one was at his Prayers, another wringing his hands, a third his eyes ſhedding of tears, when he had no need of more ſalt water; but after this, they fell to work, but were buſie in doing nothing: The Maſters Mate, who went to ſearch the Leak, told us with a ſad countenance, trembling hands, gnaſhing of Teeth, a quivering Tongue, and words half ſpoken, *That the Leak could not be ſtopt, and the water came in ſo faſt upon us, that we muſt periſh in this moment*; Upon which we preſently caſt out our Long-boat, and ſhot off eight or nine Guns to another ſhip, who came out with us, to come to our relief, then with ſome difficulty we all got into the Boat, and God be thanked, came clear of the Ship, whoſe ſails now lay flat upon the water, and now we were roving we knew not whither, for the other ſhip came not to our relief, which made us have hard thoughts of them without cauſe, for we underſtood that both the Ship, and all the men periſhed in the ſame hour. Now were we without all hope, for it blew half a ſtorm, and we were in a ſmall Veſſel, many Leagues from the ſhore, without Compaſs, or proviſion to ſuſtain us, being ſtarved likewiſe with cold, as well as for want of Victuals, having nothing in our Boat, but a ſmall Kettle which ſerved to caſt out the water, and three bags of pieces of eight of three hundred pound Sterling, which would neither feed us, nor keep us warm; In this diſtreſs we went to Prayers, and it pleaſed God to hear us, and ſent a Ship to us, even in the moment of death, which we endeavoured to come to, and he likewiſe to us, but the ſtorm was ſo great, we could not reach one another, though when it was dark, he hung out a light, and we to let him know we were alive, ordered that when a wave took us up, we ſhould give a great ſhout, which we did ſo loud, that I believe our cry was heard to Heaven, for by Gods miraculous aſſiſtance we got near the Ship, and ſoon after, all ſafe into it; The next day it blew fair

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for *Norway*, whither we were bound, and about twelve at noon we saw the Coast, which being ragged, and full of Rocks, we resolved to stay till next morning before we went in, and then sate down to meat, and eat very heartily, being kindly entertained by their honest *Norwigian*; About ten a clock at night, we laid us down to rest, after having prayed, and set our watch, but immediately this our second Ship ran with full Sails upon a Rock, and gave so great a Crack, as was able to awake the most dead-asleep among us, and the Marriners cryed out, *Mercy*, *Mercy*; it pleased God, that the Ship struck it self so fast in the cleft of a Rock, with her Bow over the main Rock, that the former part of her stood firm, but breaking in the storm, one of the Sea-men leaped from the bow of the Ship upon the Rock, with a Rope in his hand, which was fastened to one of our Masts, and held it with so stiff a hand, that another slipt down by it, and so all our Company that escaped being Twenty Eight in number, came safe to the Rock; I was the last that came down the Ship that way, for in that very moment she gave way, which the Master perceiving, who was still aboard, made lamentable moan to us, to help him, which we endeavoured to the utmost, but the Ship brake, and sunk immediately; there was this good man, and four of the Marriners drowned; I saw the Master, with a light in his hand fall into the Sea, the saddest sight that I ever yet beheld in this world, and that which pierced my very Soul, to see him, that saved our Lives, lose his own: Now were we in the dark, upon the Rock, but knew not where, our feet being cut upon the sharp stones, at length, we happened in a hole in the Roch, which was a warm shelter against the wind; and when morning came, where we could see no Land, [illegible] a glimple of the Coast of *Norway* at a great [illegible]; We grew hungry, but had nothing to [illegible] our Arms, with which, we drew up some small [illegible], and they we eat heartily, but we burnt [illegible], and I would have given all I had for a [illegible] of

freſh-water, which would have been more welcome, than the Gold of *Ophir*, though nothing is ſo mean in our eſteem; but we were forced to drink Salt-water, which increaſed our thirſt; we now ſaw a Ship coming toward us with full ſails, and we waved our hats to them, but they went off, and never came near us; we betook our ſelves to our old Remedy, Prayers, the *Danes* firſt ſinging one of *Luthers* Pſalms, fell to their Prayers, and I prayed as long as I was able to ſpeak, and then layd my ſelf down on the Rock, thinking I ſhould riſe no more in this world: But I overheard one of the Seamen ſay, *Let us make a Raft, and venture to Sea, I had rather be drowned, than ly here, and be ſtarved*; They all preſently concluded of it, though dangerous, and the Sea having fallen from the Rock, had left our Sails, Maſt, and Anchors, with part of the Ship thereon, wherewith they ſoon made a ſlight boat, and it being a great calm, the reſt paſt through the beaches with four men in it, and had it touched only on them, they would have rent it in pieces, however through Gods goodneſs, they arrived ſafe in *Norway*, and returned with ſeveral Boats, ſo that we came all of us once more to Land, and were entertained at an honeſt *Lutheran* Parſons houſe, where after we had continued for ſome days, with little money and much thanks we parted, and came to *Fredrick Stadt*, where the People run after us in the Street, and with compaſſionate Eyes gave us what we wanted, without asking, from thence we went to *Oſterſonda*, and there went aboard an *Engliſh* Ship, we had not been above two, or three hours at Sea, but there was a ſad deſtruction, the Marriners again crying for *Mercy, Mercy*, for we had almoſt fallen foul on a Rock under Water, which we did not ſpie till we were upon it, but by the mercy of God, we ſailed cloſe by it, and yet eſcaped it, the leaſt touch of it had been our ruine; about noon we came clear off all the Rocks on the Coaſt of *Norway*, and were ſailing for *England*, with a fair Gale of Wind, but in this proſperity, another ſad accident befel us, this third Ship ſo[illegible]

a leak, and began to ſwim within, as well as without, and we had no way to relieve our ſelves, but by pumping (for the Leak could not be found) which we did day and night, for four or five days together, when it pleaſed God, we came ſafe, though in a great deal of danger, becauſe of our rotten Ship, into *Yarmouth* Road, for the wind being very high, had like to have driven us upon a *Scotch* Veſſel, who cryed out as well as we, but we happily miſt him, and ſo ſafely arrived in *Yarmouth* Town, through the wonderful mercy of God. *Deus Nobiſcum*,

V. Two Ships were bound for *New-found-land*, from the Weſt of *England*, but by ſtreſs of weather we parted; ſome few days after, one of the Ships in fair weather ſprung a leak, and foundred in the Sea, where every Soul periſhed, except one Old man, who having laſht himſelf on the main hatch, committed himſelf to the Mercy of God and the Sea, where he floated three days, and three nights, in which time about the middle of the ſecond day, the Devil, in the ſhape of a Mermaid ſtarts up before him, and bid him *be of good heart, for if he would but make a contract with him, he would promiſe to deliver him in Twenty Four hours*: The Old man being ſenſible it was the Devil, looking him in the face, ſaid, *Ah Satan, if thou canſt Prophecy deliverance for me, know my God, in whom I truſt, will deliver me without thy help, but however know, I will not comply to thy wiles, therefore avoid Satan, avoid*, upon which, he immediately vaniſhed, and appeared no more to him. It happened that the other Ship being at the ſame time in the ſame latitude and danger, the Cabin boy dreamed that night, that ſuch a Ship was caſt away thereabout, and all the men loſt, except this Old man (which he named) who was ſaved upon a piece of the Ship, and floating in the Sea; which dream the Boy in the morning confidently tells to his Maſter, and the Company, and affirmed that it muſt needs be true, and was ſo impatient, that he received ſome checks from his Maſter, yet he

nued restless, running up sometimes to the foretop Mast-head, and then to the main top Mast-head, looking abroad; and at last cryed out aloud, *Alow there, I see him, I see him under our Lee-bow*; He thus confidently affirming it, some of the men stept up, and espied some thing at a distance no bigger than a Crow in appearance, floating, and advised the Master thereof, who presently commanded the helm to be born up, and stood away to it, and when they came near, found it the Old man, as the Boy had said; and hoisting out their Boat, they took him in, who was then speechless, and almost spent, but by the care of the Master and chirurgeon, he with Gods blessing recovered, and gave this Account of his misfortune, and wonderful deliverance by word of Mouth, and the Ship wherein he was, landed him safe in *New-found-land*. *Remarkable Sea Deliverances.*

VI. *Richard Clark* of *Weymouth* in *Dorset-shire*, a skilful Pilot, was Master of the Ship called the *Delight*, which in 1583, went with Sir *Humphrey Gilbert* for the discovery of *Norembega*; It happened, that without any neglect or fault of his, the Ship struck on the ground, and was cast away, *August* 29. the same year. Of those that escaped Ship-wrack, sixteen got into a small Boat, of a Tun and an half, and had but one Oar to work withall: They were seventy Leagues from Land, and the weather so foul, that it was not possible for a Ship to brook half a course of Sail. The Boat being overburdened, one of them, Mr. *Hadley* made a motion to cast Lots, that those four who drew the shortest, should be cast overboard, provided if one Lot fell on the Master, he notwithstanding should be preserved, in whom all their safety was concerned: The Master disavowed the acceptance of any such Priviledge, replying, *They would live and die together*: On the fifth day, Mr. *Hadley* (who first motioned Lot-drawing) and another Person died, whereby their Boat was somewhat alighted. Five days and nights together they saw the Sun and Stars [illegible] so that they only kept up their Boat

their Boat with their ſingle Oar, as the Sea did drive it; They continued four days without ſuſtenance, ſave what the Weeds which ſwam in the Sea, and the Salt-water did afford: On the ſeventh day, about Eleven of the Clock, they had ſight of *Newfound-Land*, and about Three, they came to the South-part thereof: All the time of their being at Sea, the wind kept continually South, if it had ſhifted to any other point, they had never come to Land, but it turned to the North within half an hour after their Landing. Being all come to ſhore, they kneeled down, and gave God praiſe for their Miraculous Deliverance; There they remained Three Dayes, and Three Nights, making a plentiful repaſt upon Berries, and wild Peaſe; After five days rowing along the ſhore, they happened of a *Spaniſh* Ship of St. *John de Luz*, who courteouſly brought them home to *Biſcay*, where the Viſitors of the *Spaniſh Inquiſition* came aboard the Ship, and put them upon Examination, but by the Maſters favour, and ſome general anſwers, they eſcaped for the preſent, but fearing a ſecond ſearch, they ſhifted for themſelves, and going Twelve miles by night, got into *France*, and ſo ſafely arrived in *England*. *Hacklaits Voyages: Vol.* 3.

VII. The Admiral of St. *Jago* ſet out of *Portugal* in 1585, with a good ſpeedy wind, ſhe came Sailing betwixt the Iſland of St. *Lawrence*, and the firm Land, that runs by the *Coaſt* of *Moſambique*, in which paſſage there are certain ſhallows, called the *India*, which are of *Coral*, very ſharp, black, white, and green, and very dangerous; The Pilot took the height, and made his account they were paſt the Shallows, and though many of the Sailors, and others in the Ship were againſt him, yet he commanded the Maſter to make all the Sail he could to *Moſambique*, without any let or ſtay; They Sailed in that manner till Midnight, and then fell upon the Shallows, being of clear white *Coral*, and ſo ſharp, that with the force of wind and water, that drove the Ship upon them, the Ship was cut in two pieces, as if

if it had been ſawn aſunder, ſo that the Keel, and two Oarlops lay ſtill upon the ground, and the upper part being driven ſomewhat further, at the laſt ſtuck faſt, the Maſt being alſo broken; whereupon there was a mighty, and lamentable cry, for there were no leſs than Five Hundred Perſons in the Ship; The Admiral *Ferdinando de Mendoza*, the Maſter, the Pilot, and Ten or Twelve more preſently entred into the ſmall Boat, defending it with their drawn ſwords that no more ſhould enter, ſaying, *They would go ſee if there were any dry place in the Shallows, whereon they might work to make a Boat of the pieces of the broken Ship, therein to ſail unto the ſhore, and ſo to ſave their lives*, which put them that were left behind in ſome ſmall comfort; But when they had rowed about, and found no dry place, they durſt not return again to the Ship, leaſt their Boat ſhould have been overladen; they therefore rowed toward *Land*, having about Twelve boxes of Marmalade, with a Pipe of Wine, and ſome Biskets which in haſt they had thrown into the Boat; After they had been ſeventeen days at Sea, and had indured great hunger, thirſt, and labour, they got to Land, and ſaved themſelves; the reſt who ſtay'd in the Ship, ſeeing the Boat not come again, it may be ſuppoſed in what trouble they were: At laſt, one ſide of the upper part of the Ship, between both the upper Oar-lops, where the Boat lay, burſt out, and the Boat being half burſt, began to come forth; but becauſe there was ſmall hope, no man laid hand thereon, but every man ſate looking one upon another; At laſt, an *Italian* called *Cyprian Grimaldo* roſe up, and taking courage, ſaid, *Why are you thus diſcouraged; let us ſeek to help our ſelves, and try if there be any remedy to ſave our lives*, wherewith he preſently leaped into the Boat, with an Inſtrument in his hand, and began to make it clean, whereat others took heart, ſo that there leapt at leaſt Fourſcore and Ten Perſons into it, and many hung by the hands upon the Boat, ſwimming after it, but to prevent their ſinking the Boat, thoſe in it were fo[illegible]

to cut off the Fingers, Hands, and Arms of ſuch as held thereon, and let them fall into the Sea, and many others they threw overboard, which done, they ſet forward, committing themſelves to God, being followed with the moſt doleful and lamentable noiſe, from thoſe they left in the Ship; In this manner having rowed certain days, and having but ſmall ſtore of Victuals, becauſe there were ſo many in the Boat, which was likewiſe very leaky, and ready to ſink, and not likely to hold out long; They hereupon agreed to choſe a Captain, and that they would abſolutely obey his commands; they choſe a Gentleman, a *Meſticho* of *India*, who preſently commanded to throw ſome of them overboard, as the Lot directed, amongſt theſe was a Carpenter, who not long before had helped to dreſs the Boat, who deſired them to give him a piece of Marmalade, and a cup of Wine, after which, he willingly ſuffered himſelf to be thrown into the Sea, and was drowned; In this miſery and diſtreſs they continued Twenty days, and then got to Land, where they found the Admiral, and thoſe that were in the other Boat; but having eſcaped this danger, thoſe in the Boat fell into another, for they had no ſooner ſet foot on ſhore, but they were robbed by the *Moors* of all their cloaths, ſo that they left not ſo much as a rag upon their Bodies: In the end, having indured great hunger, and other Miſeries, they came to a place, where they found a Factor of the captains of *Soffola*, and *Moſambique*, and from thence they went to *India*, where (ſaith *Linſchoten*) *I knew many of them, though ſome died before they got to* Moſambique; Of thoſe that ſtaid in the Ship, ſome took boards, and pieces of wood, and bound together every man what he could catch, all hoping to ſave their lives, but there came only two men of them all aſhore, ſo that of all the Five Hundred, there were but Threeſcore Perſons ſaved, all the reſt, (among who were Fifty VVomen, ſome *Jeſu*- and Fryers) were all drowned in the Ship, and all through the wilfulneſs and pride of a Pilot. *Lin-* *Voyages.*

VIII One

VIII. One *Gregory Crow*, who dwelt at *Malden in Eſſex*, was going in his Boat with his man and boy to fetch Fullers Earth, but by the way meeting with a ſtorm, his Boat was driven upon a bank of Sand, and there ſunk; the men were glad to hang upon the Maſt, but poor *Crow* ſeeing his New Teſtament in the water, which he highly prized, catcht it up, and put it into his Boſom: The Tide being gone, they were left upon the Sand, at leaſt Ten miles from Land: In this great diſtreſs they beſeeched God to find out a way for their deliverance, for within half an hour it would be floud, but in this little time before, they found a Cheſt, wherein was Five Pound, ſix ſhillings, Eight Pence; which honeſt *Crow* caſt into the Sea again, ſaying, *If God will pleaſe to ſave our lives, he will provide us a little food*, and ſo they went again up to the Maſt, where they to Admiration hung by the Arms and Legs for Ten hours together, only the Boy was ſo weary, that beaten with the Waves, he fell off, and was drowned; Now their fears increaſe upon them, and they know not what to do; but *Crow* adviſes his man to cut down the Maſt, and when the flood came again, to ſit upon it, and ſo ſays he, *it may pleaſe God to drive us to ſome Ship*; This Counſel was taken, they commit themſelves to God upon this Maſt, and thus continued Tueſday night, Wedneſday, and VVedneſday night, in which time the man was ſo tired with Hunger, VVatching and Cold that he died: Now was *Crow* left alone in this ſad and deplorable condition, who prayed more earneſtly for ſuccour and relief, but durſt not ſleep, leaſt the Sea ſhould beat him off the Maſt, and when this diſtreſſed Creature was almoſt ſpent, his fleſh ſodden with Sea-water, and his Eyes almoſt cloſed up with Salt: In this Extremity, Providence preſents a Ship going for *Antwerp*, and the Wind not being favourable, they were driven out of the way thither, and eſpying ſo mething afar off in the Sea, they ſuppoſed it to be a Fiſher-boy, and ſteered from it; *Crow* ſeeing this, held up his Cap,

ſhaked it over his head, whereby at length they were moved to go to him, and ſo they took him in: when he came into the Ship, though he was half dead, yet being careful of his New Teſtament, he pluck'd it out of his Boſom, and gave it to ſome to dry, They in the Ship were careful of him, and with great difficulty recovered him, and carried him with them to *Antwerp*, where the fame of his being ſo miraculouſly preſerved, drew many to ſee him, and relieve him with neceſſaries. *Acts and Monuments.*

IX. In the year 1630. *May* 1, The *Moſcovy* Merchants of *London* ſent a Ship, called the *Salutation*, for *Greenland*, which arrived there in ſafety, *June* 11. following, together with two other Ships, all which were commanded by Captain *William Goodler*: The Captains Ship ſtayed at *Belſound*, The *Salutation* at the *Foreland*, the Captain having killed ſtore of Whales, made a quick Voyage, and ſent for the *Salutation* to take in part of her Train-Oyl; in the way meeting with croſs winds, the Maſter ſent Eight of his Men ashore to kill ſome Veniſon, who taking with them a brace of Dogs, a Fire-lock, two Lances, and a Tinder-box went on ſhore, and killed fourteen good Dear; night coming on being weary, they went to reſt, intending next day to end their hunting, and return to their Ship; But the next day proved foggy, and much Ice being betwixt the ſhore and the ſhip, the ſhip was fain to ſtand ſo far off into the Sea, that they loſt ſight of her; They hunted on to *Green Harbour*, and there they found that the ſhip was departed; they made all ſpeed poſſible with their ſhallop to *Belſound* to their Captain, and for fear of delay, heaved their Veniſon over-board, but having no compaſs, they wandred up and down ſo long, till the ſhips were departed; This filled them with fear and aſtoniſhment, knowing that neither Chriſtian nor Heathen had ever Inhabited thoſe deſolate Climates, and they had heard that the *Moſcovy* Merchants had procured the reprieve of ſeveral Malefactors condemned to Death here in *England*, to whom they pro-

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miſed pardon, with rewards, and Proviſion of all things neceſſary, if they would ſtay one Winter there, but when they came thither and took a view of the deſolateneſs of the place, they choſe rather to return for *England*, and ſatisfie the Law with the loſs of their Lives, than to ſtay in ſo deſolate and darkſome a Countrey; They remembred alſo a more terrible inſtance of Nine able men left there formerly by the ſame Maſter, who now left them; that all died miſerably upon the place, and whoſe Bodies were wretchedly disfigured by the Bears and Foxes; All which made them ſtand like men amazed, looking one upon another; and that which increaſed their horrour, was, their want of all neceſſary proviſions, no Clothes for ſhift or warmth; no food, no houſe for ſhelter; After a while, conſidering the danger of delay in Extremity, they adviſed upon the moſt likely courſe for their Preſervation; and reſolved to go to *Green Harbour*, to hunt for Veniſon, where in their going, ſtay and return, they killed nineteen Deer, and four Bears, with which they laded their ſhallop, and finding another old ſhallop left there, they laded it with the Greaves and Fritters or Whales that had been boiled there that year, and ſo took their way to *Bellſound* to their Tent where they intended to winter; In the way of their Paſſage, they had like to have loſt all their Proviſion, but ſaved it by a deſperate Remedy, running into the high-wrought Sea, and by force drawing their ſhallops to the ſhore; This done, they arrived at *Bellſound*, where they took out their Proviſion, conſidered their Tent, and with part of the Materials of a Tent there by, pieces of old Casks, and old ſhallops (as 'tis uſual) they made up their Houſe and cabbin, where they lodged two and two; and with Marvellous Induſtry, provided themſelves with Fire, Wood, and Shelter againſt the Extremity of the cold their Beds were the Deer-skins dried; Having thus fitted every thing in the beſt manner they could, the Twelfth of *September* looking out into the Sound they

they eſpied Two Sea-Horſes lying aſleep on a piece of Ice, whereupon haſtning to them, with an old Harping Iron they ſlew them both, then flead, roaſted, and eat them, not long after they killed another, but darkneſs and cold increaſing upon them, and they veiwing their Proviſion, found it too ſmall by half, whereupon they agreed to one reaſonable meal a day, and to faſt Wedneſdays and Fridays, except from the Greaves of the Whale, a loathſome meat, at which Diet they continued three Moneths; To repair their clothes and ſhoes, they made thread of Rope yarn, and needles of Whalebone; *Oct.* 10. the nights being grown very long, all the Sea was frozen over, and then grief and fear began to work upon them, but they prayed to God for ſtrength, and patience in their miſeries, and by his aſſiſtance cheered up themſelves to uſe the beſt means for their Preſervation; Then for keeping their Veniſon, and ſaving their firing, they thought beſt to roaſt every day half a Deer, which they ſtowed in Logſheads, leaving as much raw as would ſerve every Lords-day a quarter: here another Trial of their Patience befel them; their Whale-Fritters which had been drenched in the Salt-waters, and lay cloſe together, were grown mouldy, and ſpoiled, and again, ſurveying their Bear and Veniſon, they found it would not afford them Five Meals a week, ſo they were fain to cut off one meal more, and for Three Moneths after, they fed four days each week upon the mouldy Fritters, and the other Three they feaſted on Bear, and Veniſon; Beſides the want of Meat, they began to want Light, no Sun appearing from the Fourteenth of *October*, till the Third of *February*, but the Moon ſhined as here in *England*; againſt this trouble, having found a ſheet of Lead in the Coopers Tent; with Rope-yarn and Oil they made a Lamp, which they kept continually burning to their great comfort: In the beginning of *January*, as the dayes began to lengthen, the cold ſtrengthned to that Extremity, that it raiſed Bliſters on their Fleſh; and

if at any time they touched Iron, it would ſtick to their Fingers like Bird-lime; if they went out to fetch water, it would ſo pinch them, that they were ſore, as if they had been beaten? They drank nothing but Snow-water from the 10th. of *January*, till the 20th. of *May*, which they melted with hot Irons; the latter end of *January* they found their food would laſt but 6 weeks longer, but they had recourſe to God for ſupply, and looking out on a bright day, they ſaw a great She Bear with her Cub, coming towards the Tent, her they ſlew with their Lances, the Cub eſcaped, they drew her into the Tent, and this Bear ſerved them 20 dayes: In *March* the days ſo lengthned, that the Fowl, and Foxes came abroad, of which Foxes they by Traps catcht 50, and 60 Fowls as big as Pigeons, and killed 7 more Bears, ſo that now eating 2 or 3 meals a day, their ſtrength was much increaſed; The firſt of *May* the Weather grew warmer, ſo that they went out to ſeek Proviſion; In this moneth there came two Ships from *Hull* into the *Sound*, who knowing ſome men had been left there the year before, and being deſirous to be ſatisfied whither they were dead or alive, the Maſter manned a Shallop to go as near the ſhore as they could, and ſo over the Ice to the Tent, when theſe men came near the Tent, they halled them with the uſual word of the Sea, crying *Hey*, To which, one of them in the Tent anſwered again, *Ho*, which ſudden anſwer almoſt amazed them all, but perceiving them to be the very men left there, with joyful hearts they imbraced one another, the men left their Tent, and went with them to their Ship, where they ſtayed till the *London* Fleet came, which was 3 days after; they went aboard the Admiral, Captain *Goodler*, who made them very welcome, gave them Apparel to the value of 20 pounds, and after 14 dayes refreſhment, they grew all perfectly well, thus they continued in the Fleet till the 20th. of *Auguſt*, when they ſet Sail, and at laſt came ſafe into the River of *Thames* and the *Muſcovy* Merchants dealt well by them. The names of theſe 8 Men were *William Falcly* Gunner, *Ed-*

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ward Pelham Gunners Mate, that wrote this ſtory; *John Wiſe*, and *Robert Good-fellow* Sea-men; *Thomas Ayres* Whale-cutter, *Henry Bett* Cooper, *John Daws*, and *Richard Kellet* Land-men. *Stows Chronicles* p. 1017.

X In the year 1636. A Ship being at *Newfound-land* a fiſhing ſomewhat late in the year, the Ice came on them in great pieces, and being ready to hoiſe Sail to return home, they ſent out 6 men in the Boat to weigh their Anchor, which whilſt they were doing a great flake of Ice comes between them and their Ship, and carries them a drift, ſo that by all the means they and the Veſſel could uſe, they could not recover their Ship again, whereby they were expoſed to inevitable ruine, having neither Food, nor any accommodation to keep them warm; after they had continued thus three days and three nights, they began to be Hunger ſtarved, and accounting themſelves all dead men, they conſulted one with another what courſe to take, at laſt, though with great regret and grief, they reſolve one of them muſt dye, to become food for the reſt, each Perſon deſired to dye firſt, to be freed from that Torment they were in, ſo that they were forced to determine it by Lot; he upon whom the Lot fell, deſired to go to one end of the Boat, there to recommend his Soul to God by prayer, before he dyed; the reſt being in a deep Agony, upon apprehenſion of ſhedding the Blood of one of their Comrades; But while they were ſitting together, lamenting, and imploring Gods favour to prevent ſuch a Fact; even as they wiſhed and deſired it happened; for the Perſon ſeparated by Lot to be killed, dyed upon the place where he was praying, which occaſioned great Joy to them in this their deplorable condition, that hereby they were prevented from taking away his Life, which they ſo much dreaded; and judging this a good Omen, they proceeded to ſatisfie their hungers upon the dead Body; the Boat was ſtill adrift, not frozen up, ſo that by the time their food was ſpent, they were brought aſhore many Leagues to the Northward of *New England*, where the Five landed alive, and the poor

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Barbarians pitying their Condition, helped them all they could, 3 of them dyed ſoon after, with the miſery they had ſuffered, the other two made a ſhift to get to *New-England*, and ſo at laſt by Gods mercy came to their Habitations in the Weſt of *England*, having both loſt their Heels, with the Extremity of the cold in the Boat. *Remarkable Sea Deliverances.*

XI. Great were the Dangers, and Wonderful the deliverances of *William Okely* and his Company, the Relation of which from his own Book (ſaith Mr. *Wanly*) I have thus contracted: In the Year 1639. We took Ship at *Graveſend*, in the *Mary of London*, Mr. *Boarder* Maſter, bound for the *Iſle of Providence* in the *Weſt-Indies*, 5 weeks we lay in the *Downs*, waiting for a wind, and then we ſet Sail, and came to anchor near the *Iſle of Wight*, but by this time all the Beer in our Ship ſtunk, and we were forced to throw it overboard, and ſo take in Vinegar to mix with water for our Voyage, the next Lords day we ſet Sail again, and coming between the Iſland, and the main Land, we ſtuck faſt in the Sands, but the Tide coming in, heaved us off: the 6th. day after our ſetting Sail from the *Iſle of Wight*, we diſcovered three *Turks men of War*, who chaſed us, and at break of day boarded and took us, having kept us cloſe Priſoners at Sea, at the end of 5 or 6 weeks, they brought us to *Algiers*, where I was ſold for a ſlave the firſt Market day to a Patron, who told me *I muſt allow him two Dollars a Month, and live aſhore where I would, and get it where I could*, though I knew not where to levy the leaſt Mite of it: Wandring up and down I met with an *Engliſh-man* in his little Shop, who Traded with Tobacco, and a few other things; I became his Partner with a little Money I had reſerved, and a ſmall modicum my Patron had allowed me for my ſtock, Here I got money and hired a Cellar, where I laid up ſome other of my Goods, when weary of my ſlavery, I formed a deſign for my Liberty, and communicated it to *John Anthony* Carpenter, *William Adams* Brick-layer, *John Jephs* Sea-

Sea-man, *John* a Carpenter, and two others, men of able Bodies, and useful in the intended project, which was to contrive the Model of Boat, which being formed in parcels, and afterward put together, might be the means of our escape: They approved the Proposal, and in my Cellar we began our work, we provided first a piece of Timber of 12 foot long to make the Keel, but because it was impossible to convey it of that length out of the City, but it must be seen and suspected; we therefore cut it in two pieces and fitted it for joynting just at the middle, and then we provided Ribs, after which we made the Boat water-tite, and because boards would require much hammering, and that noise was like to betray us, we bought as much strong Canvas as would cover our Boat twice over; Upon the Convex of the Carine, we provided also as much Pitch, Tar, and Tallow, as would serve to make it a kind of Tarpawling Cerecloth to swaddle the Naked Body of our Infant Boat; of two Pipestaves sawed at the Corners, we made two things to serve for Oars, and for our Provision, we had a little Bread, and two Leather Bottles full of fresh water, we also remembered to buy as much Canvas as would serve for a Sail, we carried out these in parts and parcels fitted them together in the Valley about half a mile from the Sea, whither Four of our Company carried the Boat on their Shoulders, and the rest followed them, at the Sea-side we stript, put our clothes into the Boat, and carried it and them as far into the Sea as we could wade, and then all 7 got into the Boat, but finding she was over laden, two of the Sea-men were content to stay on shore, having bid them farewel, we lanched out *June* 30. 1644. The Bill of Lading was *John Anthony*, *William Adams*, *John Jephs*, *John* the Carpenter, and *William Okely*; Four of us wrought continually at the Oar, the Fifth was to free the Boat of that water, which by degrees leaked through our Canvas, our Bread was soon spoiled with soaking in the Salt-water, our Fresh-water stunk of the Tanned Skins and Owze, yet we complained not, three days with good

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Husbandry our bread lasted us, but then pale famine stared us in the face, water indeed we might have, but it must be Salt, out of the Sea, or that which had been strain'd through our own Bodies, and that we chose of the two; but we must not have that after a while, unless we would accept of the other first; and the misery was, that did not assuage our thirst, but increase it; the wind too for some time was full against us, but God rebuked it, and made it our Friend, a second inconvenience was, that our Labour was without intermission; and a third, the extremity of the heat by day, the season raging hot, the beginning of July, and we wanted freshwater to cool the heat, our labour made it insupportable to our bodies, and our little hope made it as grievous to our Souls, one help we had, a poor one, he that emptied the Boat, threw the water on the Bodies of the other to cool them, but our Bodies thus scorched and cooled rose up in blisters all over, great pain we felt, great dangers we were in, great miseries we indured, great wants we were under, and had nothing but a little hope, food, and strength; If any ask by what directions we steered our course to *Mayorek*, whither we designed to go; for the day a pocket Dial did supply the place of a Compass, by night the Stars when they appeared, and when not, we guessed our way by the motion of the Clouds; four days and nights were we in this woful plight, on the fifth all hope that we should be saved was perished, so that we left off our Labour, because we had no strength left, only we emptied the Boat of water; but then God sent us some relief, for as we lay hulling up and down, we discovered a Torroise, not far from us asleep in the Sea, had *Drake* discovered the *Spanish* Fleet, he could not have more rejoyced, we took up our Oars, silently rowed to our prey took it into the Boat with great Triumph, we cut off her head, and let her bleed into a pot, we drank the blood, eat the Liver, and sucked the flesh: it wonderfully refreshed our Spirits, and we picked up some crumbs of hope: about noon we thought we discovered Land, its impossible

sible to expres the joy of our raised Souls at this apprehension, we wrought hard, and after further labour were fully satisfied that it was Land, and proved to be *Mayorck*, which we kept within sight of all day: *July 6.* about 10 at night we came under the Island, and crept as near the shore as we could and durst, till we found a convenient place, where we might thrust in our Weatherbeaten Boat; when we were come to Land we were not insensible of our deliverance; but though we had escaped the Sea, we might dye at Land; we had no food since we eat the Liver, and drank the blood of the Tortoise; therefore *John Anthony* and my self were sent out to scout abroad for fresh water, because we spake some *Spanish*, we came to a Watch-Tower of the *Spaniards*, spake to them on the Watch, told them our condition, earnestly begged some fresh water, and some Bread, he threw us down an old mouldy Cake, but so long as it was a Cake, hunger did not consider its mouldiness, then he directed us to fresh-water which was hard by, we stood not telling of stories, we remembred our Brethren left with our Boat, and observing the Centinels Directions, came to a Well, where there was a Pot with strings to draw with, we drank a little water, and eat a bit of our Cake, but the Passage was so diffused, that we had much ado to force our Throats to relieve our clamorous stomachs, we return to our Boat, acquaint them with the good successes of our Embassy, and all prepare to make to the Well, so tying our Boat as fast as we could to the shore, we left her to Mercy: Now we are at the well which hath water therein, and we have something to draw, but God must give us a Throat to swallow; for *William Adams* attempting to drink, after many Essays, was not able to swallow it, but still the water returned, so that he sunk down to the ground, faintly saying *I am a dead man*, but after much striving he took a little, so refreshed with our Cake and water, we lay by the Well-side, till the morning, when it was clear day, we again went to the Watchman, intreating him to direct us the ready way to the

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next House or Town, where we might find relief, he civilly pointed us to one about two miles off, and long it was, ere our blistring feet could overcome the tediousness of that little way, when we came thither, the honest Farmer moved with our relation, sent us Bread and Water, and Olives, and seeing us thankful Beggars, inlarged his civility to us, called us into his house, and gave us good warm Bean Pottage, which seemed to me the most pleasant food that ever I eat in my life, thence we advanced to the City of *Mayorck* about 10 miles from that place, that night we lay by a Well side, and in the morning we entred the Suburbs, the Vice Roy was informed of us, and we were commanded to appear before him, who after he had examined us, and heard our story, ordered we should be maintained at his own cost, till we could have passage to our own Countrey; But our *English* Ships seldom trading thither, we petitioned the Vice-Roy for Passage in the King of *Spains* Gallies, which were in the Road bound for *Alicant*, which he graciously granted us; after some other troubles, we met with contrary winds, and it was five weeks ere we could reach the *Downs*, where we arrived in *Sept.* 1644. The Commander of the Ship was Captain *Smith* of *Rotherhithe*, Mr. *Thomas Saunders*, my Wives Brother being in *Mayorck* not long after we came from thence, saw our Boat hung for a Monument upon the side of the great Church there; and Mr. *Robert Hales* was there 1671. and assures me, that he saw the naked Ribs and Skeleton of it then hanging in the same place, *Wanly Hist. Man.* p. 642.

XII. A Ship of *New-England* going from *Boston*, to some other parts of *America*, was through the continuance of contrary winds kept long at Sea, so that they were in very great streights for want of Provision, and seeing they could not hope for any relief from the Earth, nor the Sea, they apply themselves to Heaven in humble and hearty Prayers, but no calm insuing, one of them made this sorrowful Motion, that they should cast Lots which of them should dye first, to satisfie the

ravenous Hunger of the reſt; after many a ſad debate, they came to a reſult, the Lot is caſt, and one of the Company is taken, but where is the Executioner to be found to act this Office upon a poor innocent? It is Death now to them to think who ſhall act this bloody part in the Tragedy; But before they fall upon this involuntary Execution, they once more went unto their Prayers, and while they were calling upon God, he anſwered them, for there leapt a mighty Fiſh into the Boat, which was a double joy to them, not only in relieving their miſerable hunger, which no doubt made them quick looks, but becauſe they lookt upon it to be ſent from God, and was a Token of their deliverance; But alas the Fiſh is ſoon eaten, and their former Exigencies come upon them, which ſunk their Spirits in deſpair, for they know not of another Morſel: To Lots they go again the ſecond time, which falls upon another Perſon, but ſtill none can be found to ſacrifice him; they again ſend their Prayers to Heaven, with all manner of fervency, when behold a ſecond anſwer from above; A great Bird lights, and fixes it ſelf upon the Maſt, which one of the Company eſpies, and up he goes, and there ſhe ſtands, till he took her with his hand by the Wing; this was Life from the Dead a ſecond time, and they feaſted themſelves herewith, as hoping this ſecond Providence was a fore-runner of their compleat deliverance; but they have ſtill the ſame diſappointments, they can ſee no Land, they know not where they are, hunger again increaſes upon them, and they have no hopes to be ſaved, but by a third miracle; they are reduced the third time to the former courſe and ſtrait to caſt Lots, and when they were going to the heart-breaking work to put him to Death, upon whom it fell, they go to God their old Friend in Adverſity, by humble and hearty Prayers; and now they look, and look again, but there is nothing; their Prayers are concluded, and nothing appears, yet ſtill they hoped and ſtayed, till at laſt one of them eſpies a Ship, which puts new Life into all their Spirits,

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they bear up with the Veſſel, they man their Boat, they deſire, and beg like periſhing humble Suppliants, to be taken in, which they are admitted, and the Commander being acquainted with one of them, relieves them plentifully, and ſets them all ſafe aſhore, to the great rejoycing of their Souls. *Sea Deliverances.*

XIII. In the year 1616. One *Pickman* a *Fleming*, coming from *Drontheim* in *Norway*, with a Veſſel laden with Boards was overtaken with a calm, during which, the current of the Sea carried him upon a Rock, or little Iſland toward the extremities of *Scotland*, to avoid a wreck, he commanded ſome of his men to go into the Shallop, and to tow off the Ship; coming near the Iſland, they ſaw ſomething which was more like a Ghoſt, than a living Creature; a Body ſtark naked, black and hairy, a meager and deformed countenance, and hollow and diſtorted eyes; he fell on his knees, and joining his hands together, begged relief; which raiſed ſuch compaſſion in them, that they took him into the Boat: There was in all the Iſland no Graſs, nor Tree, nor ought whence a man could derive either ſuſtenance or ſhelter, beſides the ruins of a Boat wherewith he had made a kind of Hut to lye down under: The man gave this Relation of himſelf; That he was an *Engliſh-man*, and that about a year before being to go in the Paſſage-Boat from *England* to *Dublin*, they were taken by a *French* Pyrate, who being forced by a Tempeſt that immediately aroſe to let go the Paſſage Boat, left us to the mercy of the Waves, which carried us into the main Sea, and at laſt ſplit the Boat upon the Rock, where you took me in; I eſcaped with one more into the Iſland, where we indured the greateſt Extremities. Of ſome of the boards of the Boat we made the Hut you ſaw, we took ſome Sea-mews which dryed in the Wind and Sun we eat raw; In the Crevices of the Rocks on the Sea-ſide we found ſome Eggs, and thus we had as much as ſerved to keep us from ſtarving; But our thirſt was moſt inſupportable, for having no freſh-

fresh-water but what fell from the Sky, and was left in certain pits which time had worn in the Rocks, we could not have it at all seasons, for the Rock lying low, was washed over with the Waves of the Sea, we lived in this condition six weeks, comforting one another in our common misfortune, till being left alone, it began to grow insupportable to me, for awaking one morning, and missing my Companion, I fell into such deep despair, that I had thoughts of casting my self headlong into the Sea, I know not what became of him, whether despair forced him to that extremity, or that looking for Eggs on the steepy side of the Rock, he might fall into the Sea; I lost with my Comrade the Knife, wherewith we killed Sea-Dogs, and the Mews upon which we lived, so that not able to kill any more, I was reduced to this Extremity, to get out of the Boards of my Hut a great Nail, which I made shift so to sharpen upon the Rock, that it served me for a Knife: The same necessity put me upon another Invention, which kept me last winter, during which I indured the greatest misery imaginable, for finding the Rock and my Hut so covered with Snow, that it was impossible for me to get any thing abroad, I put out a little stick at the Crevice of my Hut, and baiting it with a little Sea-Dogs fat, I by that means got some Sea-mews which I took with my hand from under the Snow, and so I made a shift to keep my self from starving; I lived in this condition and solitude above 11 Months, and was resolved to end my days in it, when God sent you hither to deliver me out of the greatest misery that ever man was in; The Sea-man having ended his discourse, the Master of the Ship treated him so well, that within a few days, he was quite another Creature, he set him ashore at *Derry* in *Ireland*, and afterward saw him at *Dublin*, where such as had heard what had happened to him, gave him wherewithal to return into *England*. *Mandesloes Travels* p. 280.

XIV. A Ship of *Holland* being driven against her, will

will came to a place called *Nova Zembla*, where the Pole is elevated seventy six degrees, among many delayes and great dangers scarce reached the *Orange Islands*; where they were set fast in a consolidated body of continued Ice, which threatned them every moment; at last being reduced to their ultimate hope, they resolve to return the same way they came, but now they find the Ship quite frozen up, not far from the shore, and thereupon they were forced to winter in *Zembla*, and wait for a better season, therefore taking out Boads and Planks, they built a poor shelter for themselves and their stuff, and by good Providence the Tyde had thrown up a good quantity of Timber, they not knowing from whence it came, which proved of great advantage to them, during their aboad; Here they had continual Fights with Bears, who sometimes were driven away by making great outcryes, other times with shooting of them, but they found their flesh unwholsome meat; for in that Countrey the wild Beasts, or Fishes of the Sea are food to the wild Beasts of the Land, the fat of the bears they made use of to burn for lights in the Nights, at last to increase their misery, the Sun left them, which was the chief humane benefit they had, Thus were they in a barren Countrey, in darkness, and having no Company but the wild beasts, vast Mountains of Snow they with great difficulty were forced to remove, least their Habitations should be overwhelmed, and if at any time they went forth their jaws were so benummed, they could scarce recover their former heat, The bears being in the dark, and dull of sight, did not venture much abroad to disturb them, but there were a multitude of Foxes, which they catcht in Traps, and made of them Food and Raiment, yet after all this, the Almighty preserved them, for in the Spring the Ice breaking, they got their Ship again, and sailed safe to *Amsterdam*. *Grotius Annals.*

XV. And the same Providence that has appeared to

ſo wonderfully for the protection and deliverance of poor diſtreſſed Creatures at Sea has likewiſe been very merciful in preſervation from moſt eminent dangers at Land, as among many Thouſand others (recorded in the Holy Scriptures, and other Hiſtories) it is exceeding manifeſt from the following Inſtances; In 1539. not far from *Sitta* in *Germany*, in the time of a great Dearth and Famine, a certain Religious Matron having two Sons, and deſtitute of all manner of ſuſtenance, went with her Children to a Fountain hard by; praying to Almighty God, *That he would of his infinite goodneſs relieve their hunger*; as ſhe was going, a Perſon unknown met her by the way, and ſaluted her very kindly, asking her whither ſhe was going, who confeſſed to him, *That ſhe was walking to that Fountain there, hoping to have ſome releef from Almighty God, to whom all things are poſſible, for* (ſaid ſhe) *if he nouriſhed the Children of* Iſrael *in the Wilderneſs forty years, it will not be difficult for him to beſtow a draught of water upon me, and my Children*, when ſhe had ſpoken theſe words, the man (who doubtleſs was an Angel of God) told her, *That ſeeing her Faith was ſo conſtant, ſhe ſhould return home, and ſhould there find ſix buſhels of meal, for the ſupport of her ſelf and her Children*; the Woman returning home, found it to be according to his word, *Beards Theatre* p. 442.

XVI. *Philip Melanchthon* reporteth, that in a Village near *Signa*, a Woman ſent her Son into the Wood to fetch home her Cattle, in the mean while there fell ſo great a Snow, that the Boy could not return home again, his Parents being much troubled, went the next day to ſeek him, and within three days found him in the midſt of the Wood, in a place where the Snow had not fallen, They asked him why he did not make haſte home, he anſwered, *That he ſtayed till it was Evening*, being inſenſible both of the time and cold, they then demanded whither he had eat any Victuals; the Boy replyed, *There was a man brought him Victuals, which he did eat*, which they ſuppoſed to be his good Angel, who

had been thus kind to him, and preſerved him from ſo great danger, *Beards Theatre.* p. 440.

XVII. In the year 1565. There fell ſo much rain in *Iſlebia*, that the waters bore down all before them, and particularly the houſe of a man, where a Child lay in the Cradle, which the Father, with the hazard of his Life brought forth, and carryed into a Neighbours houſe hard by; he then indeavoured to ſave two more of his Children, and took them in his arms to carry them out of his houſe, but the waters were ſo ſtrong, that one of his Children ſitting upon a beam, was carryed away, and himſelf and the other were carried into the Orchard, where finding ſome ground he ſtood up to the neck in water, with the Child in his arms, and looking about for his other Child, he ſaw it ſitting upon the piece of Timber, ſwimming toward him, which he likewiſe took into his arms, and getting upon an high pile of Wood, he continued with them there all night, none being able to afford him any help; next morning, when the waters where decreaſed, he came down, and looked for two other of his Children, whom he had left in the upper Room of the houſe, where he found the two Innocents faſt aſleep; he had no ſooner taken them from thence but that part of the houſe fell alſo, which was a viſible ſign of Gods holy protection over them all. *Beards Theatre* p. 444.

XVIII. In the horrid and bloody Rebellion in *Ireland*, a Religious Gentlewoman (with ſome others in her Company) was forced to fly for her Life, ſhe having 3 Children, whereof one was at her Breaſt, but alas, theſe poor trembling Travellers had not gone far, before they where ſtripped naked by the *Iriſh*, who to admiration ſpared their lives but paſſing on, they came to a River where more of theſe bloody Villains met them, and would have drowned them therein; this virtuous Gentlewoman being not in the leaſt diſcouraged, deſired a ſmall time, to pray, and as ſhe lay naked on the frozen Ground, ſhe began to conſider, and reſolve within her ſelf, not to go voluntarily to ſo injuſt a

Death;

Death; upon which her refusal, these miscreants dragged her by the heels, along the ground, with the rest of the Company, upon which she turned upon them, and on her knees said, *You should I am sure be Christians, and men I see you are; in taking away our miserable lives you do us a pleasure; but know as we never wronged you nor yours, you must dye also your selves, and one day give an Account of this Cruelty to the Judge of Heaven and Earth*: Upon which says an *Irish* Priest, *Let us not take their lives, but we will put them into the Island of Lake*; and a Boat being in the River 8 of them who were all then in Company, are put into the Island naked, and without meat, where after 4 days some of them dyed of hunger and cold, but not this Woman, nor any of her Children; for the next day the two Boys found the hide of a Beast which had been killed, this they and the Mother indeavoured to cast over them, lying upon the snow; the day after, a Boat goes by them, whom the poor woman beseeches for Gods sake to carry her out of that place, but they being *Irish*, refused it; she then desires a little bread, but they answer they have none; then she begs a coal of Fire, for she had some fuel in the Boat, and thus with some Chips they made a Fire, and the Boys taking a piece of the Hide, laid it upon the Coals, and began to gnaw it, but alas, without an extraordinary divine support, what could this do? thus they lived ten days without any visible supplies, and that good Woman profest it was by Faith in God she lived; for she had no bread, but Ice and Snow, nor any Drink but Water, but she said she thought God put more substance into it, for it seemed as it were clammy. The next day a boat carryed her out to the side of the *Bandwater* where yet she had been lost, but that she could not indure to see her Children dye in her sight, and therefore though the two Boys were young, and so famished with hunger that they had no strength, she perswaded them to go out of her sight, under pretence of seeking some Fire; the poor Children had not gone far, but they saw two or three great Dogs eating a man that had been killed;

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the Children were afraid of the Dogs, who needed not to have feared any thing, but to live in such a Condition, but one of the Dogs came running and leaped upon one of the Children, without doing him the least hurt; and would run a little before, and then tarry till the Children came to him, and so led them to a house where smoke appeared, which was an *Irish* mans, protected by the *English* in *Antrum*, where they were courteously received, and the Mother sent for, and were all thus miraculously preserved, through the great mercy of God. *Remarkable Deliverances.* p. 19.

XIX. A terrible Tempest happened at *Turin*, in 1558, which beat down houses, tore up Trees by the Roots, and by a mighty inundation of water drowned above 40 persons, yet in the midst of Judgment God remembred mercy? for a Woman, who was newly brought to bed was drowned, but the Infant she was delivered of lying in the Cradle, was carried with toe Violence of the water a great way off, and at last the Cradle stopping at the bough of an Apple-Tree, stood there firm, till the waters decreased, and after several days was found alive. Another Child at *Friburg* in *Misnia* falling into the River, was violently carried a great way, till it came to a Mill, where it stopped, and was miraculously taken up alive, *Beards Theatre* p. 442.

XX. Queen *Elizabeth* of glorious memory was often in very great dangers, and as often delivered, but especially in her Sister Q. *Maries* Reign, for while she was a Prisoner at *Woodstock*, a Fire was kindled between the Boards of her chamber, which was verily supposed to be done on purpose to have burned her, but it was happily prevented: Likewise a Ruffian, who was one of her Keepers was suborned to Murther her, but this was also prevented by Divine providence; at another time, *Stephen Gardner*, Bishop of *Winchester* sent a Villain to dispatch her, but could not have admittance, because of the absence of Sir *Henry Benningfield* who had commanded his Brother not to suffer any man whatsoever to come to her till his return: Lastly, while she was a prisoner in

the procurement of *Gardner*, but the Lieutenant going presently to Q. *Mary*, she disowned the knowledge thereof, and thereby she was wonderfully delivered, *Clarks Exam.* 2. part. p. 614.

XXI. In the Reign of Queen *Mary*, Dr. *Sands* and Dr. *Cox* fled both out of *England* in the same ship, and before the ship was out of sight, two of the Queens Guard were upon the Sea-shore to have apprehended Dr. *Sands*; but they had so prosperous a passage, that they landed safely at *Antwerp*, and were invited to the house of one Mr. *Lock* to Dinner; as they were at Table, Mr. *George Gilpin* the *English* Secretary came to them and whispering Dr. *Sands*, told him, that King *Philip* made search for him to apprehend him, whereupon he immediately rose from Dinner, and though it rained very fast, yet he went out of the Gate, which leads to *Cleaveland*, and so made his escape to *Strasburgh*, *Clerks Mirrour.* 2. 616.

XXII. In the year 1640, Dr. *James Usher*, Lord Primate of *Ireland* came over into *England*, being invited thereunto by some eminent Persons, wherein the special Providence of God did manifest it self for his preservation, it being the year before the bloody Rebellion broke out in *Ireland*, as if according to the Angels speech to *Lot*, nothing could be done there, till he was come hither and escaped to this *Zoar*, *Clarks Lives*.

To Conclude, innumerable are the Examples of the Almighties protection, and deliverance of the innocent, and those that trust in him in all Ages of the World, for as he punisheth the wicked with most severe judgments, so he protecteth those that fear him, by the extraordinary assistance of his Holy Angels, to fulfill the Truth of what the Apostle Writes, *Heb.* 1. 14. *That they are ministring Spirits sent forth to minister to them, who shall be Heirs of Salvation.*

CHAP.

CHAP. VII.

Divine Goodneſs to Penitents, with the dying Thoughts of ſeveral Famous Men, concerning a future State after this Life: Likewiſe divers remarkable Inſtances to demonſtrate the reality, and certainty thereof.

WE read in the Holy Scriptures, that the Almighty reſiſteth the proud, but he giveth Grace to the humble; and therefore how paſſionately, and compaſſionately doth he exhort, and perſwade men to Repentance and Reformation, declaring that whoſoever cometh unto him, he will in no wiſe caſt off; yea, though their Sins and Tranſgreſſions are of a Scarlet and Crimſon dye, even of the greateſt magnitude, yet if they will forſake their evil ways, he will have mercy upon them, and ſave them; How vain therefore, and fooliſh are thoſe deſperate men in our Age, who having long continued in wicked and evil courſes, endeavour to encourage themſelves therein, by perſwading themſelves, and their wretched Companions, that there is no future account to be given in another world; which wicked attempt is ridiculous, as well as dangerous; ſince beſides the undeniable evidence of the Holy Scriptures, and the Divine Providence whereby the whole world was Created, and is Governed; it is alſo very apparent, that all ſorts of Men, of all Conditions, as Emperours, Kings, Philoſophers, Stateſmen, *&c.* of all Religions, *Heathens*, *Jews*, *Mahometans*, *Chriſtians*: Of all Opinions among Chriſtians, and of all Tempers, whether ſtrict and ſerious, or looſe and debauched, in all Ages of the World, from the Creation, they have left this great Obſervation behind them, *That upon Experience they have found that*

vain Thoughts ſoever men may in the heat of their Youth, and Luſt, entertain of Religion, yet they will ſooner, or later feel a Teſtimony which God hath given into every ones Breaſt, which will one day make them ſerious, either by the inexpreſſible Fears, Terrours, and Agonies of a Troubled mind, or by the inconceivable Peace, Joy, and Comfort of a good Conſcience; and of this we have many late, as well as former Examples; ſome of which may be very neceſſary to be here inſerted, to manifeſt the Truth thereof.

I. St. *Auguſtin* is a famous Inſtance of Repentance, as we find very lively deſcribed in his Confeſſions; ſome few of which, I ſhall repeat in his own words. In my Youth, I even burnt to be ſatisfied in theſe lower pleaſures, and what was it I delighted in, but to love and be loved? yea, I boiled over in my Fornications, and thou heldeſt thy peace, then wandred I ſtill further from thee, O my Joy, into other, and more fruitleſs ſeed-plots of ſorrows with a proud dejectedneſs, and an untyred wearineſs, but didſt thou indeed hold thy peace to me? No ſurely, for whoſe but thine were the words which my Mother, one of thy faithful Children ſang in my Ears? for I will remember, ſhe privately charged me, and with very much earneſtneſs fore-warned me, *That I ſhould not commit ſimple Fornication, but eſpecially that I ſhould never defile another mans Wife*: Theſe ſeemed to me no better than Womens advices, which it would be a ſhame for me to follow; but they were thy Counſels indeed, and I knew it not; but ran headlong with ſuch ſtupid blindneſs, that I was aſhamed amongſt my Equals to be guilty of leſs impudence, than they were, whom I heard to boaſt mightily of their Debaucheries, and glorying the more, the more beaſtly they had been; Yea, and I took pleaſure in committing of wickedneſs, not for the Pleaſure of the Act only, but for the praiſe and credit of it alſo; What is worthy of diſpraiſe, if Vice be not? But I made my ſelf worſe than indeed I was, that I might not be diſpraiſed, and when I wanted opportunity to commit that naughtineſs which ſhould make me as bad

as

as the worſt, I would pretend I had done what I never did, that I might not be counted cowardly, in being innocent, nor faint hearted, in being more chaſt than they: Behold with what Companions I walked the Streets of *Babylon*, and I wallowed my ſelf in the mire of it, as if I had repoſed in a Bed of Spices, and moſt precious Ointments, and my inviſible Enemy ſeduced me to the very center of ſin, ſo that I ran into all manner of diſſoluteneſs, and practiſed whatſoever I affected; a miſt in the mean time depriving my ſight, O my God, of the brightneſs of thy Truth, and mine Iniquity came from me, as if ſwelling from fatneſs. Surely thy Law, O Lord, puniſheth Thievery, yea, and this Law is ſo written in our hearts, that Iniquity it ſelf cannot blot it out: For what Thief does willingly abide a man to ſteal from him? no not a rich Thief, though his fellow be driven to ſteal upon neceſſity: Yet had I a deſire to commit Thievery, and did it, compelled neither by hunger, nor poverty, but even through a cloyedneſs of welldoing, and a pamperedneſs of Iniquity; for I ſtole that, of which I had enough of my own, and much better; nor when I had done, cared I to enjoy the thing which I had ſtoln, but only rejoycing in the Theft, and in it ſelf: A Pear Tree there was in the Orchard next our Vineyard, well laden with Fruit, though not much tempting either for colour or taſte: To the robbing of this a company of lewd young Fellows of us went late one night, (having according to our idle cuſtom, continued in our Gaming Houſes till that time) from whence we came loaden with Fruit, not for our own liquoriſhneſs, but even to throw to the Hogs; and all this we did not becauſe we *might* do it but becauſe we *would*. Behold my heart, O Lord, behold my heart, which thou haſt pity upon in the very bottom of the bottomleſs Pit: For I moſt wretched young Fellow, unhappy that I was, I was unhappy in the very entrance into my Youth: It is true, I begged Chaſtity at thy hands, and ſaid, *Give me Chaſtity, and Continency, but do not give it me yet*, for I was afraid that

thou wouldſt hear me too ſoon, and too ſoon deliver me from my Diſeaſe of Incontinency, which my deſire was rather to have ſatisfied than extinguiſhed. But now was the day come wherein I was to be ſet naked before my ſelf, and when mine own Conſcience was to convince me, for I found a vaſt Tempeſt in my own Soul which hurried me into a Garden, where I might be only with my ſelf; at which time I was moſt ſoberly mad, being ſenſible enough what piece of miſery I at preſent was, but utterly ignorant how good I was ſhortly to grow; I ſat me down fretted in Spirit, and angry at my ſelf with a moſt Tempeſtuous Indignation, for that I went not about to make my Peace and League with thee, my God, which all my bones cried out upon me to do, extolling it to the very Skies, upon which, giving liberty to my tears, the flouds of mine Eyes guſhed out, which was an acceptable Sacrifice to thee, O Lord, and then I cried out, *How long? How long? O Lord, wilt thou be angry for ever, ſtill to morrow, to morrow, why not now? Wherefore in this very hour is there not an end put to my uncleanneſs.* Thus much I uttered weeping in the bitter contrition of my heart, when behold I heard a voice, as of a Boy or Child that ſeemed to come from ſome Neighbouring houſe, which ſaid in a ſinging Tune, *Take up and read, Take up and read*, which was often repeated; Inſtantly hereupon, I changed my countenance and begin to conſider whether children were uſed to ſing any ſuch words, but I could not remember to have ever heard the like, whereupon drying up the violent Torrent of my Tears, I got me up, interpreting it no other way, but that I was from God himſelf commanded to open the book, and to read that Chapter which I ſhould firſt light upon; Haſtily therefore I went, where I had left the Apoſtles Book, and ſnatching it up opened it, and in ſilence read that chapter which I firſt caſt mine eyes upon; *Not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put ye on the Lord Jeſus Chriſt, and make not proviſion for the fleſh, to fulfil the Luſts thereof.* No further would I read, nor

nor needed I, for instantly, with end of this sentence, a Divine beam of Light, Comfort and Peace darted into my heart, and all the darkness of doubting vanished away, and thou, O my dear Lord, didst therby so throughly convert me to thy self as that *I* have no other hopes, nor thoughts in this world but of thee; for which, let my heart praise thee, and my tongue, yea, let all my Bones say, O Lord, who is like unto thee, and do thou answer me, and say unto my Soul, *I am thy Salvation.* St. *Aust. Confes.*

II. Wonderful is the Account which we find in Mr. *Baxters Crucifying of the World* in these words; *Sophronius*, Bishop of *Jerusalem* delivereth the following History as a most certain and Infallible Truth to Posterity; That *Leontius Apamipusis*, a most famous and Religious man, who lived many years at *Cyrene* assured them, that *Synesius*, who of a Philosopher became a Bishop, found at *Cyrene* one *Evagrius* a Philosopher, who had been his old Acquaintance, Fellow Student, and intimate Friend, but an obstinate Heathen: *Synesius* was earnest with him, (but in vain) to become a Christian, yet following his Arguments for Christianity very close, *Evagrius* discourses with him to this purpose, *That to him it seemed but a meer Fable and deceit, that the Christian Religion teacheth men that this world shall have an end, and that all men shall rise again in these Bodies, and their Flesh be made immortal and incorruptible, and that they shall so live for ever, and shall receive the reward of all that they have dont in the Body, and that he that hath pity on the poor, lendeth to the Lord, and he that giveth to the poor and needy shall have Treasure in Heaven, and shall receive an hundred fold from Christ, together with eternal Life. Synesius* assured him and proved to him by very cogent Arguments, that these things were most true, and certain, insomuch that being converted thereby, he and his Family were baptized, *Evagrius* soon after brought Three Hundred Pound in Gold to *Synesius*, to be distributed among the poor, upon condition that he would give him a Bill under his hand, that Jesus Christ would repay him in another World,

which he did accordingly; *Evagrius* fell ſick not long after, and thinking he ſhould die, ordered his Sons to put *Syneſius* his Bill into his Hand, which was done, after which he died, and was buried: About Three days after the Philoſopher ſeemed to appear to *Syneſius* in the Night, and to ſay to him, *Come to my Sepulchre where I lie, and take the Bill, for I have received the Debts, and am ſatisfied, and for thy aſſurance, I have written a diſcharge with my own hand.* The Biſhop told *Evagrius* his Sons what he had ſeen, tho' he knew nothing of the Bill put into his hand; whereupon they all go to the Sepulchre, and opening it, found the Bill in the Dead mans hand, thus ſubſcribed, *Ego Evagrius*, &c. in Engliſh, *I* Evagrius *the Philoſopher, To the Holy Biſhop* Syneſius *Greeting, I have received the Debt which in this Paper is written with thy hand, and am ſatisfied, neither have I any Action againſt thee, for the Gold that I gave thee, and by thee to Chriſt our Saviour:* They that ſaw the thing, admired, and glorified God, who gave ſuch wonderful Evidences of his fulfilling his Promiſes to his Servants. And ſaith *Leontius*, this Bill thus ſubſcribed by the Philoſopher, is kept at *Cyrene* moſt carefully in the Church to this day, to be ſeen of as many as deſire it: And though (ſaith Mr. *Baxter*) we have a ſure word of Promiſe ſufficient to build our hope upon, yet I thought it not wholly unprofitable to cite this Hiſtory, from ſo credible Antiquity, that the Works of God may be had in remembrance. Baxt. *Crucifying the World, Preface.*

III. *Cæſar Baronius* tells, that there was an entire friendſhip between *Michael Mercatus* the Elder, and *Marſilius Ficinus*; and this Friendſhip was the ſtronger between them, by reaſon of a mutual agreement in their ſtudies: It happened that theſe two diſcourſed together uſually of the State of man after Death, and when they could not agree in ſome particulars, they concluded with this firm agreement, *That whichſoever of them two ſhould firſt depart out of this Life, ſhould (if poſſible) give an account to the Survivor, of the ſtate of the other Life, and whether the Soul be immortal, or not.* This agreement being made, and mutually ſworn to, they departed; In a ſhort time after, it fell

out,

out, that while *Michael Mercatus* was one morning early at his ſtudy, upon a ſudden, he heard the noiſe of a horſe upon the Gallop; and then ſtopping at the door, and immediately he heard the voice of his Friend *Marſilius*, crying out to him, *O* Michael, Michael, *thoſe things are true, they are true. Michael* wondring to hear his friends voice, roſe up, and opened his caſement, where he ſaw the back part of him, whom he had heard ſpeak, in white, and galloping away upon a white Horſe. He called after him, *Marſilius, Marſilius*, and followed him with his eye, but he ſoon vaniſhed out of ſight. *Michael* amazed at this extraordinary accident, very ſtrictly inquired if any thing had happened to *Marſilius*, (who then lived at *Florence*, ſome diſtance from thence, where he likewiſe breathed his laſt;) and he found upon ſtrict inquiry, that he died at that very time, when he was thus ſeen and heard by him. *Wanly Hiſt. Man. p.* 88.

IV. About the year 1060. There was a great Doctor buried at *Paris*, at the interring of whom, when the Prieſt in the form then uſed, came to the words, *Reſponde mihi, Anſwer me*, the corps ſat upright on the Bier, and to the amazement of all that were there, cried out, *Juſto Dei judicio accuſatus ſum, At the juſt Tribunal of God I am accuſed*, lying preſently down again. The attendants being aſtoniſhed, deferred the Funeral till the next day, to ſee the Iſſue of this ſtrange accident, at which time a multitude met to obſerve the event; when at the ſame words again repeated, the diſturbed Body riſeth again, and with the like hideous noiſe cried out, *Juſto Dei Judicio Judicatus ſum, By the juſt Judgment of God I am judged.* The People being yet more amazed, deferred the interment one day longer, when almoſt the whole city thronged to this ſtrange Burial, and in the preſence of them all, at the reciting of the ſame words, he roſe up the third time and cried out, *Juſto Dei Judicio condemnatus ſum, by the juſt Judgment of God I am condemned*, whereat as the whole City were affrighted, ſo *Bruno*, an eminent Doctor in that Univerſity, was ſeriouſly affected, and told them, *That as they had formerly heard, ſo now they ſaw,*

the Judgments of the Lord were unſearchable, and paſt finding out, for this Perſon whom we honoured for the ſtrictneſs of his Life, the modeſty, and unblamableneſs of his Converſation, crieth out now, that he is damned by the juſt Judgment of God: This dreadful Example he inforced upon the minds of the auditors, with ſo many prevailing arguments, that by the Bleſſing of God, ſeveral of them retired themſelves from the world, and ſpent the reſt of their days wholly in the ſervice of God, and preparing their Souls for an Eternal State in the world to come. *Dying Mens words, p.* 196.

V. *Charles* the 5*th.* Emperor of *Germany*, King of *Spain* and Lord of the *Netherlands*, after 23 Pitcht Battles, 6 Triumphs, 4 Kingdoms won, and 8 Principalities added to his Dominions, which he ruled over 14 years, yet, at laſt reſigned all theſe, retired to his Devotion in a Monaſtery, had his own Funeral celebrated before his face, and left this Teſtimony of Chriſtian Religion, *That the ſincere profeſſion thereof had in it thoſe ſweets and Joys that Courts were Strangers to.* And *Philip* the Third of *Spain* lying on his Death Bed in 1621. ſent thrice at Midnight for *Florentius* his confeſſor, who with the Provincial of *Caſtile* diſcourſed to him of approaching Death, exhorting him to ſubmit to Gods will, ſo gravely, that the King himſelf could not chuſe but weep, and after ſome interm ſſion from his Tears, and thanks for his wholſome admonition, the King ſpake thus to him, *Do you not remember that in your Sermon on* Aſh-Wedneſday, *you ſaid that ſome of your Auditors might die that Lent; this concerns me, for lo my fatal hour is now at hand, but ſhall I obtain eternal felicity?* which words he uttered with great grief and trouble, adding likewiſe to his confeſſor, *You have not hit upon the right way of healing, is there no other Remedy?* Which when he obſerved, the confeſſor thought he meant of his Body, the King added, *Ah, I am not ſolicitous of my Body, nor of my temporary Diſeaſe, but of my Soul.* The confeſſor mournfully anſwered, *I have done what I could, I muſt commit the reſt to Gods providence.* *Florentius* then diſcourſed at large of Gods mercy, remembering his Majeſty what he had

he had done for the Honour and Worſhip of that God; to which the King replied, *Ah how happy were I, had I ſpent theſe Twenty three years, wherein I have held my Kingdom, in a retirement.* *Florentius* anſwered, *That it would be very acceptable to God, if he would lay his Kingdom, his Majeſty, his Life, and his Salvation at the feet of his crucified Saviour, Jeſus Chriſt, and ſubmit himſelf to his Will; Willingly, willingly will I do this* (ſaid the Heart-ſick King) *and from this moment do I lay all that God hath given me, my Dominions, Power, and my Life at the Feet of Jeſus Chriſt my Saviour, who was crucified for me,* and then among his laſt words he ſaid to *Florentius. Now really you have ſuggeſted to me very great comfort. Fair Warning, p.* 160.

VI. Prince *Henry*, Eldeſt Son to King *James*, and Qu. *Anne*, was moſt zealous in his love to Religion and Piety, and his heart was bent, if he had lived to have indeavoured to compound thoſe unkind Jars and differences that were among Religious men. He told the Dean of *Rocheſter*, *That he thought, that whereas he, and others like him, did as uſual look him in the face when they came firſt into the Pulpit, their Countenance did as it were, ſay to him, Sir, you muſt hear me diligently, you muſt have a care to obſerve what I ſay.* He uſed to ſay, *he knew no ſport worth an Oath; and that he knew not what they called Puritan Preaching, but he loved that Preaching which went next his heart and ſpake, as if they knew the mind of God.* His laſt words were, *O Chriſt, thou art my Redeemer, and I know that thou haſt Redeemed me, I wholly depend upon thy Providence and Mercy from the very bottom of my heart; I recommend my ſoul into thy hand.* A Perſon of Quality [illegible]ing on the Prince in his ſickneſs, who had been his conſtant Companion at Tennis, and asking how he did? he anſwered, *Ah Tom, I in vain wiſh for that time I loſt with thee and others in vain Recreation:* He then added, *Now my Soul be glad, for at all parts of this Priſon, the Lord hath ſet his aid to looſe thee, Head, Feet, Milt and Liver are failing. Ariſe therefore, and ſhake off thy Fetters, mount from thy Body, and go thy way.* Out of his Life.

VII. *Hugo Grotius*, the greateſt Scholar that this

Age

Age boaſted of, after ſo many Embaſſies happily performed abroad, and as many Tranſactions well managed at home; After an exact ſurvey of all the *Hebrew*, *Greek*, and *Latin* Learning, after an unanſwerable Treatiſe of the Truth of the Chriſtian Religion, and many other Elaborate Diſcourſes in Divinity, and other parts of Learning, concluded his Life with this Proteſtation, *That he would give all his learning and Honour for the plain Integrity, and harmleſs innocence of* John Urick; who was a devout poor man, that ſpent Eight hours of his time in Prayer, Eight in labour, and but Eight in Sleep and other neceſſaries. He alſo made this complaint to another, who admired his aſtoniſhing Induſtry, *Ah! Vitam perdidi, operoſe nihil agendo. Ah! I have loſt my life in doing nothing induſtriouſly*, and gave this direction only to another, who deſired it, as knowing his great Wiſdom and Learning, *Be ſerious.* When he was on his Death-Bed, he ſent for a Miniſter, profeſſing himſelf to be the poor Publican, ſaying, *That he had nothing to truſt to, but the Mercy of God in Jeſus Chriſt, and wiſhing that all the world ſaw as much reaſon in Religion as he did.* *Dying mens words p.* 162.

VIII. *Salmaſius*, that Excellent *French* Scholar (whom the Learned men of his time never mention without ſuch Expreſſions as theſe, *vir nunquam ſatis laudatus*, &c. A man never enough to be praiſed, nor to be mentioned without admiration) went out of the World with theſe words in his mouth, *Oh, I have loſt a world of Time! Time that moſt precious thing in the world, whereof had I but one year longer, it ſhould be ſpent in* Davids *Pſalms and St.* Pauls *Epiſtles*; *Oh Sirs* (ſaid he to thoſe about him) *mind the world leſs, and God more: all the learning in the world, without true Piety and the fear of God, is nothing worth: The fear of the Lord, that is Wiſdom, and to depart from Evil, that is underſtanding. Ibidem. p.* 161.

IX. Sir *Francis Walſingham*, Secretary of State in Queen *Elizabeths* Reign, toward the latter end of his Life writ to the Lord Chancellor *Burleigh* to this purpoſe, *We have lived enough to our Countrey, to our Fortunes, and to our Soveraign; It is high time we begin to*

live

live to our selves, and to our God; in the multitude of Affairs that passed through our hands there must be some miscarriages, for which a whole Kingdom cannot make our peace. And being observed to be more melancholy than usual, some Court humorists were sent to divert him. *Ah* (said Sir *Francis*) *while we laugh, all things are serious round about us; God is serious when he preserveth us, and hath patience toward us; Christ is serious when he dyeth for us; the Holy Ghost is serious when he striveth with us; the Holy Scripture is serious when it is read before us; Sacraments are serious when they are administred to us; The whole Creation is serious in serving God and us; those that are in Heaven and Hell are serious, and shall a man that hath one foot in the grave, jest and laugh?* *Wanly Hist. Man, p.* 646.

X. Sir *Tho. Smith*, after he had many years served Q. *Elizabeth*, also as Secretary of State, and done many considerable Services to the Kingdom. A quarter of a year before he died, laid aside all publick Imployment, and discharging all his worldly Affairs and Attendants, sent to two Reverend Divines, his singular good Friends, intreating them to draw him out of the word of God, the plainest and exactest way of making his peace with God, and living Godly in this present world, adding, *That it was great pity men knew not (or at least did not seriously consider) to what end they were born into this world, till they were ready to go out of it.* *Fair warning, p.* 168.

XI. Doctor *Donne*, a Person of as great Parts and Spirit as any this Nation ever beheld, when he was upon his Death-bed, took his solemn farewell of his most considerable Friends, leaving this with them, *I repent of all my life, but that part of it which I spent in communion with God, and doing good.* That Person in a dying hour shall wish himself not a man, who hath not been a good Christian. *Idem. p.* 164.

XII. Archb. *Usher*, that famous, learned, and most pious Divine, after his indefatigable pains, as a Christian, a Scholar, a Bishop & a Preacher, went out of the world with this Prayer, *Lord forgive me my sins of Omission*; & *desired to dye as Mr.* Perkins *did, imploring the mercy and favour of God.* *Idem. p.* 164.

XIII. Sir

XIII. Sir *Philip Sidney*, a Subject indeed of *England*, but they say chosen King of *Poland*, whom Q. *Elizabeth* called Her *Philip*, and the Prince of *Orange* called his *Master*, whose Friendship the Lord *Brooks* was so proud of, that he would have this to be part of his Epitaph, *Here lyeth Sir* Philip Sidneys *Friend*; whose Death was lamented in Verse by the then Kings of *France* and *Scotland*, and the two Universities of *England*. This great man lamented so much at his Death, the innocent vanity of his Life in writing his *Arcadia*, that to prevent the unlawful kindling of heats in others, he would have committed it to the Flames himself, and left this farewel among his Friends; *Love my Memory, cherish my Friends, their faith to me may assure you they are honest, but above all, govern your Will and Affections by the Will and Word of your Creator, and in me behold the end of this world, and all its vanities.* *Ibid.* p. 136.

XIV. Sir *Henry Wotton*, after his many years study, with great proficiency and applause in the University, his near Relation to the great Favourite, the E. of *Essex*, his intimacy with the Duke of *Tuscany*, and *James* the 6th of *Scotland*, his Embassyes to *Holland*, *Germany*, *Venice* &c. was only ambitious of the Provostship of *Eaton*, being exceeding desirous to retire thither, to enjoy his beloved study and Devotion, saying often, *That this was the happiest time of his life, it being the utmost happiness which a man could attain to, to be at leasure to be, and to do good*; never reflecting on the spending of his former years without tears, and would often say, *How much time have I to repent of, and how little to do it in.* *Idem.* p. 154.

XV. Sir *John Mason*, Privy Councellor to King *Hen.* 8. and K. *Edw.* 6. upon his death-Bed called for his Clerk and Steward, to whom he spake to this purpose, *I have seen five Princes and been Privy Counsellor to four. I have seen the most observable matters in forreign parts, and been present at most Transactions for* 30 *years together. and I have learned this after many years experience, that seriousness is the greatest wisdom, Temperance the best Physick, and a good Conscience is the best Estate, and were I to live again, I would change the*

Court

Court for a Church, my Privy Counsellors business, and bustle for an Hermits retirement, and the whole life I lived in the Pallace for one hours enjoyment of God in the Chappel, all things else forsake me beside my God, my duty, and my prayer. Id. p. 153.

XVI. Mr. *Howard*, (afterward the learned E. of *Northampton*) being disturbed with Atheistical suggestions, put them all off this way, *If I could give any account how my self or any thing else had a being without God, how there came so uniform, and so constant a consent of mankind of all ages, tempers and educations, (differing so much otherwise in their apprehensions) about the being of a God, the Immortality of the Soul, and Religion, in which they could not likely either deceive so many, or being so many, could not be deceived, I could then be an Atheist.* And when it was urged, that Religion was only a State Policy to keep men in awe; he replied, *he could not believe it, since he was sensible that the greatest Politicians have sooner or later felt the power of Religion in the grievous lashes of their Consciences, and the dreadfulness of their apprehensions about that state wherein they must live for ever.* Idem. p. 151.

XVII. *Galeacius Carraciolus* Marquess of *Vico*, a Noble Person of a great Estate, powerful Relations, both in the Emperour of *Germany* and the Popes Court, (the last of which was his near Relation) notwithstanding the great promises, and most endearing Letters of his kindred, the bitter cries and tears of his Parents, his wife and children, the loss both of his honour and estate; yet this worthy Person broke through all these temporal engagements, forsook his Country and all that was dear to him, to go to *Geneva*, and imbrace a reproached despised and persecuted Gospel, chusing rather with *Moses* (to whom he is compared) *to suffer Afflictions with the People of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of this world because he had respect to the recompence of reward, and endured, as seeking him who is invisible.* He used to say, *That he should not look upon himself to be worthy to see the face of God, if he did not prefer one hours communion with Christ before all the riches and pleasures of the world.* *Galeacius's Life.*

XVIII.

XVIII. Famous and remarkable is the inſtance of the late Earl of *Rocheſter*, who though he ſpent a great part of his life in the height of Atheiſm, and all manner of prophaneneſs and debauchery, yet upon his dying bed God was graciouſly pleaſed to hear the prayers of his neareſt Relations, and true friends, ſo that he became a moſt admirable Penitent, of which I ſhall inſtance ſome few particulars, as they are publiſhed by two Reverend Divines; He was the Son of the famous Lord *Wilmot*, and was a great proficient in learning; In the year One thouſand ſix hundred and ſixty he went to the Univerſity, at which time the general joy which over-run the whole Nation upon his Majeſties Reſtoration, was not regulated with that ſobriety and temperance which became a ſerious gratitude to God for ſuch a bleſſing, which had ſome ill effects in him, ſo that he began to love thoſe diſorders too much: for after having travelled for ſome time, he returned back to the Court, where falling into company who loved thoſe exceſſes, he was at length intirely ſubdued by intemperance, ſo that he confeſſed for five years together he was continually drunk, not all the while under the viſible effects of it, but his blood was ſo inflamed, that he was not in all that time cool enough to be perfectly maſter of himſelf, which led him to do many wild and unaccountable things, and being a Perſon of extraordinary parts, his ſins were like them, ſo that he ſeemed to affect ſomething ſingular in his Impieties, as well as writings, above the reach of other men, taking all manner of pains to pervert others to wickedneſs, nay ſo confirmed was he in ſin, that he lived, and almoſt oftentimes dyed a Martyr to it: The licenciouſneſs of his temper, with the briskneſs of his wit, diſpoſed him to love the converſation of thoſe who divided their time between lewd actions, and irregular mirth, and ſo he came to bend his wit, and direct his ſtudies, and endeavours to ſupport, and ſtrengthen thoſe ill principles of Atheiſm and Irreligion in himſelf and others; An accident fell out about this

this time which confirmed him more in these courses, for going to Sea in the year 1665. there happened to be in the same ship with him Mr. *Montague*, and another Gentleman of Quality, these two, but especially the last, seemed perswaded, *That they should never return into England*, and Mr. *Montague* said, *he was sure of it*, upon which the E. of *Rochester* entered into an engagement with the other Gentleman, not without Ceremonies of Religion, (Mr. *Montague* refusing it) *That if either of them dyed he should appear, and give the other notice of the future state, if there were any*; After which in a fight with the *Dutch*, toward the latter end of the Action, the Gentleman aforementioned fell on a sudden into such a trembling, that he could scarce stand, and Mr. *Montague* going to hold him up, as they were in each others arms, a Canon Bullet kill'd him out-right, and carried away Mr. *Montagues* Belly, so that he dyed in an hour after; but this Gentleman never appeared to the E. of *Rochester* afterward, which was a great snare to him during the rest of his life; after which he went on *to commit all iniquity with greediness*, and yet even this desperate sinner, that one would think *had made a Covenant with death, and was at an agreement with hell*, and just upon the brink of them both, yet even now God to magnifie the riches of his Grace and Mercy, was pleased to snatch him out of the fire; so that falling into a great fit of sickness, he laboured under strange trouble and conflicts of mind, his spirit being wounded, and his Conscience full of Terrour, and saying, *If that God who dyed for great as well as lesser sinners, did not speedily apply his infinite mercies to his poor soul, his wound was such as no man could conceive or bear*, crying out, *That he was the vilest wretch and Dog that the Sun shined upon, or the Earth bore, that he now saw his errour in not living up to that reason which God endued him with, and which he unworthily vilified and contemned, wishing he had been a starving Leper crawling in a Ditch, that he had been a Link boy or a beggar, or for his whole life time confined to a Dungeon, rather than to have sinned against*

gainſt his God, and acknowledged, *that all the ſeeming abſurdities of Religion, and the Holy Scriptures, and the contradictions thereof, framed by men of corrupt and reprobate Judgments were now vaniſhed, and the excellency and beauty thereof appeared, he being now come to receive the truth in the love of it*; And upon his death-bed gave command to his Reverend Chaplain, *to preach abroad, and to let all men know how ſeverely God had diſciplined him for his ſins by his afflicting hand, that his ſufferings were moſt juſt, though he had laid ten thouſand times more upon him; and how God had laid on him one ſtripe upon another, becauſe of his grievous provocations, till he had brought him home to himſelf, and declaring, that from the bottom of his ſoul he did deteſt and abhor the whole courſe of his former wicked life, and admired the goodneſs of God who had given him a true ſenſe of his pernicious opinions and vile practiſes, warning all men in the name of God, and as they regard the welfare of their ſouls no more to deny his Being, or his providence, or deſpiſe his goodneſs, no more to make a mock of ſin, or contemn the pure and excellent Religion of the ever bleſſed Redeemer, through whoſe Merits alone he who was one of the greateſt of Sinners, did yet hope for mercy and forgiveneſs*; and in this Penitent and Religious temper, and frame of Spirit, he ſometime after gave up the Ghoſt. *Roehcſters Life and Sermon.*

XIX. I ſhall conclude all with ſome brief remarks out of the Life of that Excellent and Worthy Perſon, the late Lord Chief Juſtice *Hales*, as lately publiſhed by a Reverend Divine. This Gentleman was deſcended rather from a good, than a Noble Family, and about the Seventeenth year of his Age went to *Oxford*, where he was placed under an able Tutor, and was an extraordinary proficient; but the Stage-Plays coming thither, he was ſo much corrupted by ſeeing many Plays, that he almoſt wholly forſook his Studies, of which miſchief being ſenſible, he at his coming to *London*, reſolved never to ſee a Play again, to which he conſtantly adhered; but one corruption of the mind draws on another, ſo that he fell into many youthful

youthful vanities, and kept too much ill Company with some vain People, till a sad accident drove him from it, for he, with some other young Persons, being invited out of Town to be merry, one of the Company called for so much Wine, and went on in such excess, that (though Mr. *Hales* would have prevented it) he fell down as dead before them, so that all that were present, were not a little affrighted at it, who did what they could to bring him to himself again; This did particularly affect Mr. *Hales*, who thereupon went into another room, and shutting the door, fell on his knees, and prayed earnestly to God both for his friend, *That he might be restored to life again, and that himself might be forgiven, for giving such countenance to so much excess, and he vowed to God, that he would never again keep company in that manner, nor Drink a Health while he lived*:

His friend recovered, and he most Religiously kept his vow till his dying day, and though he was afterwards pressed to drink healths, particularly the *Kings*, which was set up by too many as a distinguishing mark of Loyalty, and drew many into great excess after His Majesties happy Restauration, but he would never dispence with his Vow, though he was roughly treated for this sometimes, which some hot and indiscreet men call obstinacy; This wrought such an entire change on him, that now he forsook all vain Company, and divided himself between the duties of Religion, and the studies of his Profession, in the former whereof he was so regular, that for six and thirty years time he never once failed going to Church on the Lords day, and though he was acquainted with all sorts of Learning, yet he seemed to have made the study of *Divinity* the chiefest of all others; he was a very merciful and upright Judge, and would hear no Causes but in open Court, which a great Peer once complained of to the King, But his Majesty bid him *content himself that he was no worse used*, and said, *He verily believed he would have used himself no better if he had gone to sollicite him*

him in any one of his own Cauſes; He made it as a Rule to himſelf, *That in the adminiſtration of Juſtice, he was intruſted for God, the King and Country, and therefore ought to do it uprightly, deliberately and reſolutely*, and yet was much concerned that though it was his duty to ſerve in the Office he was called to, *yet was it a great conſumer of that little time we have here, which he thought might be better ſpent in a pious Contemplative life, and a due proviſion for Eternity.* *J.* Hales *Life.*

To conclude, The moſt learned, wiſe, and ſerious Perſons in all Ages, have all concurred in their Judgments, as to a future State, and have thought it to be the greateſt wiſdom in this world, to be thus Religious, and to *work out their Salvation with fear and trembling.*

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